

Nashotah House, Nashotah, Wis.

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QUARTERLY
REVIEW



VOLUME 1

NUMBER 1

A MESSAGE FROM THE DEAN

The *Nashotah News* has been appearing for a long time as an regular newspaper. While it has served its primary purpose admirably, much time has passed since that purpose was last subjected to searching examination. During the spring and summer of the present year we who write and distribute *The News* have been thinking about the future of Nashotah's house organ. Our conclusion is that Nashotah and its friends are now ready for a more substantial publication. Accordingly we have retired *The News* and put in its place *The Nashotah Quarterly Review*, which will continue the news service and contain the following new features: the texts (in full or abstract) of important sermons or lectures, readable articles directed toward a broad public, and an artistic picture section.

The second of the four yearly numbers will be the annual catalogue. The new periodical will be sent free to the alumni and a small group of persons to whom this courtesy is, by general consent, due. The *Quarterly* will of course be distributed gratis to all persons currently in residence at Nashotah. With these exceptions, the price of a subscription will be two dollars a year. Donations will be welcome.

WALTER C. KLEIN

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Editorial Staff:

THE REV. ROBERT L. JACOBY—*Editor*
PETER J. HALLOCK—*Student Editor*

Contributors to this issue: Art and Photography—C. R. Dickson, H. A. Lentz; Editorial—J. Weiss, R. Kley, R. Dalton, T. Falk. Typist—J. Breisch; Proofreaders—D. Kent, D. Wessell, D. With.

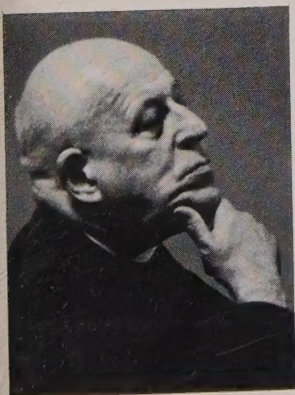
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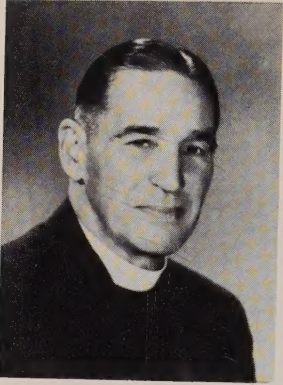
Front Row: Donald Schissler, Leon Wilkins, Charles Bartholomew, Fred Johnson, Charles Lynch
Back Row: David Wallsteadt, Lawrence Crumb, Lawrence Lossine
(Not Present: William Zeferjahn)



DEDICATION AT ZION CHURCH, OCONOMOWOC

Clergy (from left to right) Bishop Hallock, Canon Stimpson, Dean Klein, Father Pallett

REQUIESCANT IN PACE



Lewis R. Howell



Hugh H. R. F. Morton



Carl M. Truesdale

Spiritual Direction

DELIVERED AT NASHOTAH HOUSE,
TUESDAY, MAY 17 1960.

THE REV. KENNETH M. ROSS

I count it a great honour to have been invited to give the first lectures on the Walter Freeman Whitman foundation. The lecturer is required to deal with moral theology, and I have chosen as my subject that of *Spiritual Direction*. For the spiritual director his dealings with men and women must concern himself both with their training in the life of prayer and with their moral education. You know very well how exacting this work is and how important it is; and so you will forgive me if I remind you in these lectures of many things which you know already, as well as pass on to you some of the conclusions which I have reached over the past twenty-six years, and in particular during the last nine years. For it is my responsibility, as Vicar of All Saints', Margaret Street, London, to hear more confessions than any other priest in the Church of England. Three times a day there is a priest in church to hear confessions, and at other times as well, by appointment. So though I cannot claim wisdom, I can claim experience; and inasmuch as I have found that Americans who have made their confessions to me are not markedly different from the English who have made their confessions to me, I presume that what an Englishman says about spiritual direction is also relevant on this side of the Atlantic.

What is spiritual direction then? Let me clear away some misunderstandings. It does not consist normally in saying to someone, "My daughter, it is time you moved on from the Illuminative

Way to the Unitive Way"; nor does it consist in telling people how often they should go to the movies during Lent. Many of the questions which people put to their directors should not be answered at all. If we are going to be faithful to the example of our Lord, we shall sometimes do this—not brusquely, of course, not in such a way as to humiliate the questioner, but gently, putting the whole thing on a deeper level, and bringing them to God and his character as revealed in Jesus Christ. Our task is to bring them to God, and that sometimes means leaving specific questions unanswered. St. Paul said that he aimed to "present every man mature in Christ" (Colossians i 28), and that must involve not allowing him to shelter too long under our authority. We have no more wonderful title than that of Father; but we must not usurp the position of God. "Call no man your father on earth, for you have one Father, who is in heaven" (Matthew xxiii 9): every wise priest bears this constantly in mind. I wonder if you know that play by Charles Williams, *The House of the Octopus*. Its chief character is a missionary priest in the South Seas, who in a dream becomes aware that he has been attaching people to himself rather than to God. It is revealed in these words between himself and the Chorus:

Everyone adores me, and I no-one—

Everyone adores you, and you no-one—

Except, of course, God.

I am for each of you the only father—

You are for each of us the only father—

Except, of course, God.

How revealing is that perfunctory sentence, "Except, of course, God"!

A great spiritual guide in his anonymous book, *To Jerusalem*, truly says, "All great devotional writers have one common characteristic in their humility. When they speak to us, they look upwards, not downwards The author places himself where we are, and recognizes, before the presence of an omnipotent God, his equality with us." So in the book of Job, Job's friends are at first represented as sitting with him on the ground seven days and seven nights and not saying a word; that was a comfort to him, but it was not such a comfort when they started standing up and har-

anguishing him. The priest has many opportunities of showing that being himself beset with weakness" "he can deal gently with the ignorant and wayward" (Hebrews v 2). But he can do harm if he obtrudes this in the confessional. There he is acting primarily in his capacity as judge, while not forgetting that he is also father, physician and teacher. He sits there to convey to the penitent Christ's absolution and to speak to him in Christ's name. It is not appropriate here for him to obtrude himself at all, even to the point of sharing his own struggles with the penitent in order to encourage him. More than anywhere else in administering the sacraments it is important that "he must increase, but I must decrease" (John iii 30). When what the penitent needs is to be brought face to face with God, it is a grave mistake to reveal one's own doubts and difficulties, one's own failures and successes, for, helpful as it may be sometimes, it is not helpful then; and the proper authority of the priesthood, like that of the doctor or psychiatrist, must in the client's own interests be maintained. Only at the very end is it appropriate to say, "Go in peace: the Lord hath put away thy sin, and *pray for me, a sinner.*"

This does not mean, however, that we must expect our every word to be received by the penitent as the voice of God. On some subjects we shall speak plainly and definitely, yet always turning to the words of our Lord and to Scripture to justify what we say; if there is some 'word of the Lord', then let us appeal to it, and not merely to 'the teaching of the Church'. But at other times we shall say, "What is God saying to you in your heart? Is he not bidding you weigh seriously such-and-such considerations? It is true that there is *this* on the other side; but pray to the Holy Spirit that he may guide you to the right decision." As Faber wrote, the director does not lead his penitents: the Holy Ghost leads them. He holds out his hands from behind, as a mother does to her tottering child, to balance his uncertain steps as he sways overmuch, now on one side, now on another." Or as Mgr Gay put it: "I do not want you to be a slave—the word is your own—a word excessive and reprehensible. I wish you to be a son, and a son reasonable, enlightened by the counsels of his father . . . but walking as a man, not as a child."

It is gratifying to some types of mind to have a parish consisting of people who say, "Yes, Father," and "No, Father," and who rely on Father to indicate how they should vote in the presidential election or where they should go on vacation or even who they should marry. But the priest who is true to our Lord will sometimes prefer his people to make mistakes through a misuse of their own discretion rather than keep them in a position of permanent subordination. It should be a joy when someone whom you have been training decides, despite all his love and loyalty, to oppose you on some issue. St. Paul was a good deal more patient and tolerant than he is sometimes made out to be. "Let those of us who are immature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you. Only let us hold true to what we have attained." (Philippians iii 15, 16).

Confession itself should be commended to people as a way of appropriating more fully the grace and joy of Christ's forgiveness. It is true that Holy Church may say this or that, but Holy Church can get things wrong, or her mouthpiece can, at any rate, and it is the desire of Jesus to help and comfort the penitent sinner to the uttermost which needs to be stressed. It soon becomes obvious whether you are the priest who likes to have a crowd of penitents because that ministers to your egoism, or whether it is because our Lord can thereby forgive and teach and save. Where you have an assistant priest, you have plenty of opportunities for mortifying any possessiveness. Give people an entirely free choice who they go to, and don't try to hang on to people or to grab people. I think of a penitent of mine who went to a monk for some advice. He said, "Do you make your confession?" She replied that she went to Fr. Ross. "Excellent," was the reply—"but if he dies, you could come to me!" That showed perhaps excessive zeal.

In England in some parts priests get depressed because only a few of their flock make their confessions, and it may be the same here. It is therefore good to remember that a great deal of spiritual direction can be given in other ways than in the confessional. You can teach people about the life of prayer and lead them to a truer penitence, even if out of prejudice they hold aloof from confession. We are doing our task if they know that they are made for fellow-

ship with God both here and hereafter, if they know that the object of prayer and sacrament is "that we may evermore dwell in him and he in us." Most of the so-called difficulties of prayer spring from an ignorance of what prayer is. I guess that many parishes are better directed in the life of devotion and the practice of morality by a spiritually-minded priest who hears few confessions than one where many confessions are heard but in a sadly mechanical and loveless way by someone who is chiefly concerned with his own priestliness. Proclaim Christ's teaching, certainly, but do not forget Christ's love.

But direction given in sermons and the like is inevitably general, and cannot really take the place of personal direction. I am sorry for the parish and I am sorry for the priest where confession is virtually unknown. Even the giving of counsel to individual people, immensely valuable as it is, is by no means the equivalent of confession and absolution. In counseling you can only give advice, and the advice may or may not be followed. A person with only hazy ideas about religion or morals may have to be left doing what from that person's point of view is reasonably good, even though from the standpoint of Christian morality it may be bad, for the smoking flax must not be quenched. But when a man makes his confession, he is submitting himself to the judgment of Christ in his Church, and the priest must be scrupulously loyal to those standards. It may be necessary to call for a sacrifice, and the sacrifice may seem too costly to be made, and the penitent sent away with absolution deferred until such time as he can make it. If a couple are living together and having illicit sexual relations, whether man and woman, man and man, or woman and woman, absolution can hardly be given without the breaking-off of those sexual relations and therefore probably ending the living together. We dare not excuse anyone from the need to bear the cross which Jesus lays upon him; tender we must be, but not weak, sympathetic but not lax. You know this sort of situation: a girl falls in love with a divorced man. You explain the teaching of Christ: she exclaims that you are preventing her being happy, you are ruining her life—it is all very unpleasant. A year later she is engaged to a delightful and eligible suitor, and a happy marriage follows. We must not

falter in our witness, even as a surgeon must not falter when faced with a difficult operation. So-called kindness can be very cruel.

Yet there must be tenderness. People think of St. Paul as ruthless, and I daresay he could be ruthless on occasion. But to the Thessalonians he says, 'We were gentle among you, like a nurse taking care of her children. So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.' (I ii 7, 8) There is no substitute for love. How I hate the barren professionalism which deals slickly with human lives as if what had been bequeathed to us with an orthodoxy enshrined in rules, and not the broken Body and outpoured Blood of Christ! Jesus died for these souls who are often dismissed, absolved certainly, but with no word of advice, no breath of encouragement to guide their uncertain steps. I am not asking for sentimentality: there can be no mere sentimentality beneath the cross of our Saviour; but there can be a warm concern which yet does not invade privacy.

Let us not be frightened of informality at times: Lacey once said that the absolution he had given with completest assurance was to a cowman who confessed his sins to him as they walked behind the cattle. Yet few would wish to go so far as Fr Martindale, S. J., who once heard the confession of Gerald Hamilton behind a theatre programme in the Palace Music Hall while someone on the stage sang a song about Gilbert the Filbert! The formality which normally attends the hearing of a confession—the church, the surplice, the purple stole, perhaps the grille—these things, without any words spoken, can powerfully remind the penitent that it is to our Lord himself that he is bringing his sins, and not to jovial Fr Mannon, who has probably been gay himself in his time. We must take care in no way to depreciate the dignity of this sacrament. Could anything be more thoroughly evangelical than thus to point sinners to the cross, so that they acknowledge their sins, and then to say to them, "By his authority committed to me, I absolve thee from all thy sins"? It is just putting into practice the lines of a well-known hymn: "Nothing in my hands I bring, Simply to thy cross I cling."

My impression is that one of the few respects in which the Episcopal Church here lags behind the Church of England is in this matter of confession. It must be commended and advised for a variety of reasons: its foundation in the New Testament, the tradition and experience of the Church, the at first sight parallel practice of psychiatry; but most of all let it be advocated as meeting human need with the love of Christ. Christ died for me, Christ loves me—that is why I should kneel at the foot of his cross and get rid of this wretched burden of guilt. He is eager to release me and to restore me to my place in God's family. So it is necessary to preach about it and talk about it from time to time: it may upset some people, but that cannot be helped; but it may—perhaps years afterwards—make all the difference between salvation and damnation for one of your hearers. But do not in mistaken zeal bring it into every sermon, and do not nag your congregation about it. No amount of vituperation is going to bring anyone to confession, but only genuine love of God and love of his people.

This ministry calls for patience—that is obvious if on some days in the year you have to sit for four or five hours at a stretch, and to each person you must give fresh and undivided attention. But even without that it is hard not to shrink from well-known difficult cases, the man who confesses apparently quite cheerfully to nearly all the sins there are every time he comes: the woman who confesses at great length to a variety of things, none of which are sins: the churchwarden who, it would seem, never prays between one confession and another: the inveterate drunkard: the doubtfully penitent homosexual: the mischief-maker who obliquely confesses other people's sins as well as her own: etc., etc. It requires patience and love, for a word in season can bring hope to the most hopeless, and a word spoken in apparent exasperation may drive someone away permanently. How tempted one is to say, "If you do that ever again, I shall not absolve you." I have known a priest to say that, with the consequences you might expect. I have had a penitent say, "Since my last confession forty-two years ago, when I was refused absolution, or rather, when I was told to wait for absolution for a day or two . . ." that should make one very loth to defer forgiveness without the most urgent necessity. How

easy it is to be literally nauseated by the tale of sin—not that that is wrong, though it would be fatally wrong to show it. It is unwise to heap reproaches on the penitent's head—perhaps that is more common among Roman Catholics than among ourselves: have you not met the Roman Catholic who shows signs of repentance and to whom you suggest confession, and who replies, "Oh, I dare not: the father would chew me to pieces if I told him I had not been to Mass for five years"? How slow most of us are to heed the advice of St Francis de Sales, that you catch more flies with a spoonful of honey than with a gallon of vinegar! Some do approach confession casually, impenitently, even sacrilegiously: but before you launch your thunderbolts, hear what St Alphonsus says: "How many penitents have come to me not rightly disposed, and I have endeavoured with the help of divine grace to dispose them rightly, and I have certainly done so, and to my very great comfort, dismissed them with absolution." But it is necessary not to judge by externals: people can weep, but not be sorry; they can confess coldly and without emotion, and yet be determined to amend. Nervousness may make them laugh, but they are not frivolous. I have certainly found that some people who seemed to insist on arguing and contradicting were in fact the most obedient and docile—and vice versa: "Yes, Father," and "No, Father," is by no means an indication that the penitent has any intention of doing what you suggest!

Avoid foolish questioning. I daresay it was meant as a sign of kindly interest, but a priest to whom I once went during a retreat asked the size of my house, whether I had a housekeeper, was my curate happy—until I wondered when we should get on to the type of soil and the quality of the sanitation. Curiosity must be repressed. But some questions must be asked, and in my early days in the priesthood I went much too far sometimes in following the good maxim that it is better to ask many questions too few rather than one too many. It is important not to be too tactful—that makes the penitent nervous; it is better to be professional and cool, and to appear to expect the more shameful answer, so that the penitent relieved may tell the truth. It is one of the traditional cautionary tales of the seminary that the priest says to the man who

eventually blurts out the fact that he has committed murder, either, "How many times?", or, "Your mother?"—it is a most useful piece of professional technique. It does not matter if twenty people reply in answer to your question in a shocked way, "Oh no, Father,"—they should have expressed themselves better in the first place: the twenty-first will murmur, "Yes, Father," and be relieved that the truth is now plain. You may say it is hard when a nice girl confesses to impurity with another, to ask how many times, and was it with different men; but it is appallingly hard for the penitent to be truthful if out of the kindness and innocence of your heart you leap to the conclusion that it can only have been once and no doubt with her fiance. Give no-one the benefit of the doubt—with one exception, which I will mention in a moment. It may seem hard for you to ask a nun if she has committed adultery or a bishop if he has lost his faith or a judge if he has stolen something; but remember that if it is difficult for you to ask the question, it is almost certainly difficult for them to admit the plain truth, and you must do your utmost to ensure that the confession is complete. I said that there was one exception to the rule of believing the worst, and that is, of course, with children: it would plainly be wrong to suggest sins to them which they knew nothing about. Even here we must do our best to prevent incomplete confessions.

Do you know Frank O'Connor's story, *First Confession*? The very little boy has been bullied by his sister and threatened with the most terrible penances for his sins, and gets to his place in church terrified and determined to keep quiet about some of them. The priest after an altercation with the sister says to the boy, "So you were coming to confession?" "I was, father." "A big fellow like you should have terrible sins." That gave him courage and he was able to confess his intention to kill his grandmother with a hatchet and cut her up with a knife and take away the pieces and bury them. "I could get an orange-box for threepence and make a cart to take them away." The technique of dealing with children would require a lecture on its own. I would only say, Never remark to yourself, "Only a boy's confession." Nor, "Only a pious hen." For these are souls for whom Christ died. One yawn, one glance at your

wristwatch, and you have driven someone away from the confessional for life.

You cannot be too careful about the seal of the confessional; you must not only not break the seal, you must not seem to break the seal: so do not be indiscreet, even if the matter was not covered by the seal. For the sacrament must not be brought into disrepute. If you hear a hundred confessions in the week, it may well be unwise to say, "Someone said to me in confession the other day . . .," for though the person cannot be identified, it may seem as though he or she could be. Where you hear two or three confessions a week, it is not merely unwise but a virtual breaking of the seal to say any such thing. If it should be known, for example, that a lady novelist has turned up in the town for confession, it would be a breaking of the seal next day to go to order the latest book on drug-addiction or lesbianism. You cannot be too careful. Need I say that any preference there may be for unmarried priests as confessors is not wholly due to a preference for celibates: it is partly owing to the fact that priests are thought to be not entirely reticent to their wives about what should be wholly private to themselves. Those who are married should see to it that this suspicion is unjustified so far as they are concerned.

We know all about the three essential parts of the sacrament, contrition, confession and satisfaction: it is all there in our textbooks. But I believe we should teach our people far more than we do about the first of these, contrition. Being sorry is the most important of them, and by itself wins forgiveness from God. It is sorrow for sin which should lead people to confess, not a desire to go through the Catholic drill because that is what Father expects. "Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness." A lack of contrition is always liable to show itself. Let me indulge in a little caricature. What I would call the typical Roman Catholic confession (for I hear some which are, and some may be, because people are not always aware what sort of church they are in) is this: "My last confession was three weeks ago, Father. I have missed Mass on Sunday once: I have been impure twice.

That's all, Father." Only mortal sins are confessed, and the brevity of the confession may show a lack of penitence; it may be confession just because it is expected. Now let me give you the other side. Do you not get penitents who take ten minutes analysing the last fortnight in the greatest detail—whose thoughts may have wandered culpably sometimes, who were perhaps rather abrupt with the postman, who six or perhaps seven times said, "Damn", and so on. These people have certainly taken far greater care than the typical Roman Catholic, but are they more contrite? No: for there is a great tendency to imagine that the really essential thing about confession is to be as complete as possible in one's inventory of sins. The result is that people spend far too long preparing their list of sins: they spend hardly any time thinking how they offended against the love and goodness of God, and even less time in thinking in detail how they can avoid these particular sins for the future.

I am not pleading for more casual confessions, but I am saying that completeness is not the be-all and end-all of confession, and that it is only of value as a token of one's sorrow: because I am sorry that I have offended God and want to express it, therefore I make my confession as complete as possible. It is a pity, I believe, to teach people to confess only mortal sins: it is a tricky business deciding which are mortal sins, and great harm can be done by talking of '*only venial sins*'. St Augustine said, "What those sins are which exclude from the kingdom of God, it is most difficult to determine and most dangerous to assign." The distinction is, however, a useful one for the confessor to bear in mind, for he knows that some sins are far more dangerous to the soul than others; he knows which are calling for prompt and drastic action, and which can be ignored for the time being. I am not sure how helpful the notion of 'mortal' sin is: it implies that thereby death at once comes to the soul—but is that really so, for if so, how comes it that the soul manages to repent? I prefer *deadly* sin, because that covers a process of progressive enfeeblement; I can drink a deadly poison, but it may be slow in its effects.

There is an impression in England that the average American turns to his analyst as often as an Englishman turns to his dentist—

and a good deal more readily! However that may be, there can be little doubt of the good which a competent psychologist can do; and in principle there is no reason why priest and psychologist should get across one another. For their spheres do not properly overlap: the priest is concerned with the misuse, more or less deliberate, of the faculties, whereas the psychologist deals with the malfunctioning of the faculties which is more or less non-deliberate. The priest is like the man who teaches you how to drive your automobile and where to go in it; the psychologist is like the garage-man who has to be called in because the car will not start or has impossible steering. The psychologist's job is finished when he has got the machine functioning: it is not his job as a psychologist to tell you how to live or what to aim for. In a similar way, it is not the priest's job to be an amateur psychologist, any more than it is his job to be an amateur doctor or dentist. If the car has seized up, it is no good the traffic cop swearing at you or getting red in the face because you will not move your car: you can't remember that next time someone is before you who has a vicious habit; it may be little good telling him to stop doing what he is doing, because the trouble may be precisely that he cannot stop doing it. If that really is so, then it is time for the psychologist to take over and discover why there is this violent complusion.

We priests often get worried about the un-moral attitude of psychologists, and often with some reason. It is exasperating when you are landed with a woman who is struggling in vain to conquer the sin of self-abuse, and you find that she only started because a psychologist advised it. It is depressing to find someone who has been advised to try to get over his troubles by sleeping with a woman. There is a good deal of anti-Christian advice given. But let us be fair: the psychologist's job is to relieve the tension which is making it impossible for his client to live a normal life: a man is so much ashamed of his nakedness that he refuses to take off his clothes at all. We should all agree that that was a bad thing. But the psychologist might in the process of the cure push him into exhibiting his naked body to all and sundry. That is anti-social conduct, certainly, but it would be a triumph for the psychologist to have got him to do it, and might well pave the way to a more

rational acceptance of his physical make-up. Or a man might be suffering from a neurotic state of impotence with all its attendant worry and depression; but the result of diminishing his feelings of guilt might be that he went out and slept with a prostitute—morally bad, but wonderful psychologically, for he is no longer absurdly inhibited on the subject of sex, but is now like anyone else, able either to resist or to yield to sexual desire.

"Be your age" is a piece of American slang which some years ago crossed the Atlantic: it is a good motto, with some connection with the text I have already quoted, to "present every man mature in Christ". Nowhere do we want people mature more than in the realm of sex. Priests and psychologists may differ on the subject of what is proper behaviour for an adult, but they can agree on the need for adult behaviour. What difficulties are caused when a man marries because he wants to find a mother, or when a girl marries because she is in search of a father! It has often been pointed out that Don Juan is not a lover of women, but a hater of women, desiring only to be revenged upon them. It is not adult behaviour to use sex only as a means of personal gratification—even though it may be strictly within the bounds of the marriage union. Nor is it adult behaviour improperly to procure sexual gratification or relief on one's own, divorcing the physical act from the reciprocity which gives it dignity and meaning. Yet in saying these things let us be chary of hurling 'mortal sin' and threats of damnation around; for it is a great deal more difficult for some people than others to 'be their age'. Sexual potency and appetite varies so extremely that it is no exaggeration to say that to some people, a small proportion admittedly, purity comes easily—but that does not mean that they are specially virtuous; to other people who are abnormally sexed continence is a matter of extreme difficulty—and that does not mean that they are particularly vicious. It is important to encourage those who are highly sexed and make them see that temptation is not sin, and that frequency of temptation does not argue a hopelessly bad nature.

This leads me to speak also of the homosexual. No doubt the criticism of the Revised Standard Version has already been voiced over here that it makes St. Paul say, "Homosexuals will not inherit

the kingdom of God (I Corinthians vi 9, 10). What he said was something quite different, that those who habitually indulge in homosexual practices will not inherit the kingdom of God—which is quite another matter. Nothing is more important than to reassure the young man who is conscious of what are called unlawful or unnatural desires that there is no sin in experiencing the temptation: sin comes in when one yields to it. The genuine homosexual can no more help his desires than the colour-blind man can help being colour-blind; but he must learn to control them, just as the colour-blind man must learn to live with his colour-blindness, and see that it does not justify him in ignoring coloured traffic-lights, just because to him the colours are indistinguishable. The ordinary person's idea of the homosexual as either an effeminate and affected pansy or as an evil and wilful corrupter of small boys is very inaccurate, and most homosexuals do not come in either category.

It is a good impulse to take up the cudgels on behalf of the unjustly persecuted, and just because of the witch-hunt that is liable to develop after homosexuals, it may be that some of you wonder whether perhaps their conduct may not be in some cases altogether blameless. They harm none, it seems, they have a genuine love for one another — is not the prejudice against such a union irrational and obsolete? Here, as in dealing with every deviation or misuse of sex, it is necessary to have clearly in our minds what sex is for, because only when we see its purpose can we judge what departs from that purpose. Marriage which is indissoluble is the answer; for marriage is not just legalized fornication, it is a sacrament of the highest dignity, able to be compared to the unity between Christ and his Church. It cannot be stated too clearly that it is a union of two people, of two persons, not just of two bodies: it is in principle a union on every level which is expressed on the physical level by sexual intercourse. In marriage at its best there is no holding back: it is a total surrender of two people to each other, not just for half-an-hour but for life. If children are conceived, both will look after them; if children are denied, the union will still be unbroken. In the marriage contract there are no escape clauses, no provisions which operate if one party defaults in some way. Each meets the other naked and

defenseless, and the giving is a free surrender, expressive of a life-long loyalty. The troth having been plighted, there is no going back; it is for better, for worse: for richer for poorer . . . till death do us part."

In varying degrees there is something bogus about anything that is less than that. Even in casual sexual encounters love has to be simulated; as a prostitute once said to me, her clients looked for love from her — yet that which is total and unselfish and free can obviously not be bought for a few dollars. Yet there is that about the sexual act which almost obliges you to look for it, even when it is absurd to do so. It is not merely a physical thing: it carries the whole of the personality with it. The Scottish poet, Robert Burns, was a strange mixture, and not much to preaching; but on the same day (May 15, 1786) that he said goodbye to his Highland Lassie (neither the first nor the last of his loves), he wrote a warning to a young friend to stick to marriage and not "tempt th' illicit rove":

I waive the quantum o' the sin,
The hazard of concealing;
But Och! it hardens a' within,
And petrifies the feeling!

If this is true of the promiscuous heterosexual, how much more is it true of the homosexual! Here is a quotation from D. W. Cory's book, *The Homosexual Outlook*: it is pseudonymous, and the author writes as a homosexual: "Two men do not fit, physically, biologically. . . . I want a man, but when I have him, I cannot get the pleasure out of him that I am really seeking — and I cannot give him the pleasures he requires," and the result is that instead of desiring the same man again, there is frequently a desire for a second one, a third, a fourth — and a hundreth. Man is a pilgrim of eternity, seeking he knows not what; and sexual promiscuity is one form of that this quest can take.

Most priests have to fight sexual temptations in themselves, as they have to fight the other temptations, and plainly you must not compensate for your own failures by being hard on the same sins in other people — but neither must you allow the difficulty which you experience cause you to lower the standard which you

expect from other people,. For it is not *my* standard which *I* expect, it is Christ's standard which *he* expects. It is true that in requiring others to observe it, I am condemning myself, but be it so: I condemn myself. That is better than procuring an easy conscience for myself by being less exacting than I should be in dealing with others. There are priests, alas, who cause little ones to stumble and who fall under our Saviour's severe condemnation: it is possible to incur this not only by seduction but also by tampering with the truth, and so leading people astray. We must never fail in our loyalty to Christ and to his standards: experience will indeed make us more merciful, less ready to condemn; the more we grow in self-knowledge, the less we shall be inclined to cast stones.

Our own life of prayer, our life of self-discipline, will teach us much of what is possible, and of the extent that anyone can fail. The baldheaded man is not a convincing salesman for a hair-restorer, even if he hides his baldness with a wig. We must strive for holiness ourselves. "They made me a keeper of the vineyards; but my own vineyard I have not kept" (Song of Solomon i-6). There is a big difference between the priest who is disciplined in prayer and meditation, and the priest who is a slick administrator and an eager controversialist. It is a shock to find the super-Catholic priest making his confession and saying, "Since my last confession eighteen months ago . . ." Are we only purveyors of religion, or do we practice it ourselves? Are we exemplary in the parish, but do we abandon prayers on vacation? Do we abandon discretion in other matters on vacation?

One of my predecessors at my present church, Dom Bernard Clements, said, "You are as holy as you desire to be." That is a truth not only to tell our people but to ponder ourselves. Do I desire holiness? Do I hunger and thirst after righteousness? I am not likely to communicate to others what I lack myself. It is so much easier for the priest's soul to be lost than the layman's: a layman can genuinely forget the claims of God and let them get crowded out accidentally; but a priest is so constantly occupied with the things of God that he has to harden his heart very deliberately if he is to continue in sin and selfishness without con-

stant prickings of conscience. And we must remember also the words of St. James: "You know that we who teach shall be judged with greater strictness" (iii 1). For we cannot claim that we did not know; we knew only too well. "Do not be deceived: God is not mocked, for whatever a man sows, that will he also reap" (Galatians vi 7). It is fatally easy for us priests to aim at success and to achieve it: "they have their reward". But have we anything else, or how can we point others to the supernatural world, when we are ourselves at home in this world — for we are still in this world when we are chiefly concerned with ecclesiastical politics, or with bigger and better budgets?

One of the depressing things about books on moral theology intended for the use of confessors is that standards seem to be pitched so low. I pull out a book at random and find the following: "It is nowhere determined that we are bound to pray in set terms every day: and therefore the omission of morning and (or) night prayers is not strictly sinful, unless due to spiritual sloth or negligence" (Davis: *Moral and Pastoral Theology*, II 7). This is mild enough compared with some of the instances from Jesuit writers quoted with such devastating effect by Pascal in his *Provincial Letters*. "Is a man fatigued by something, such as dalliance with a woman, obliged to fast? Certainly not." (IV 307). Casuistry has a bad name, but it is not the same as ascetic theology and even what reads like deplorable laxity if thought of as a plan for living the Christian life, at least looks different when interpreted as the effort of a loving pastor to hold some erring child within the faith of the Church. It is a bad thing to fall over backwards, but it is not a bad thing only just to escape doing so in order to save a soul. Jesus whose standards were uncompromisingly high did not quench the smoking flax, and has been criticised for laxity in his dealing with the woman taken in adultery. It is not difficult to make the forgiveness of the prodigal son seem a condoning of drunkenness and fornication. So we need to have high ambitions for ourselves and for our penitents, while not showing discouragement at failure and even grievous failure. Encouragement — I cannot exaggerate the importance of it. You will often be perplexed as to what to say to a penitent; make a rule always to be encour-

aging. The very best people as well as the very worst can fall victims to the devil's favorite trick of inducing depression, discouragement and despair; and this at least we can counter by the Spirit of Jesus Christ. It is surely very significant that when Jesus absolved the penitent sinner, he did not confine himself to saying, "Thy sins are forgiven": he added, "Son (daughter), be of good cheer: thy sins are forgiven thee." Never forget that message of good cheer.

When we speak of standards, let us remember a useful distinction, the distinction between morality and Christian morality. We tend to assume, and our people tend to assume, that to be moral is to be Christian, and to be Christian is to be moral. But the meaning of the Sermon on the Mount is that there are two levels of morality. "You have heard that it was said to men of old, 'You shall not kill; and whoever kills shall be liable to judgment'. But I say to you that every one who is angry with his brother shall be liable to judgment" (Matthew v 21-2). "You have heard that it was said, 'An eye for an eye and a tooth for a tooth'. But I say to you, do not resist one who is evil." (38-9). "If you love those who love you, what reward have you? Do not even the tax collectors do the same?" (46). It is not that the old fashioned morality is wrong, so much as that the new morality is better. It is not that ordinary standards of justice are wrong and mistaken, but that they are not the last word on the matter: it is possible to improve on them. It is the fallacy of the doctrinaire pacifist to suppose that all morality except the morality of the Sermon on the Mount is wrong, and that the standards there maintained are of immediate application in the sphere of civic, political and international life. He supposes that a Christian cannot be a soldier or a policeman or a prison officer, for that would be to support an unchristian state of society. One trouble about idealism of this sort is that it leads to despair in so many cases; if what Jesus taught is so unpractical, one may just as well not pay any attention to it at all, for we must live in the twentieth century, and however good certain conduct may be theoretically, it cannot be done in practice. The adolescent in particular is liable to veer from utopianism to cross materialism. I suggest that the formula we need to keep in mind is that there

are two levels of morality, the level of the State and the level of the Church, and that within its sphere the level of the State is a valid one. The State is the sphere of justice, the Church is the sphere of love. I hope I shall not be misunderstood, but there is a truth in the much-maligned maxim, Business is business. In strictly business transactions the best standard to apply is that of justice: a fair price for a fair piece of work. It can be mischievous to apply so-called 'Christian' standards in business. (It is as bad as playing tennis or bridge with someone who insists on being 'Christian': the person who insists that a ball which you hit was in when almost certainly you hit it out, or who refuses to allow a penalty to be exacted for a revoke — it is simply maddening to play games with some Christians! In sports one does not want more than fairness; only children desire indulgence to be shown to them.) Christian Scientists can only be tolerated because they are a minority: if they came into power and behaved logically according to their tenets, the most deplorable epidemics would break out because they do not believe in prophylactic measures; as it is, they can afford to live by their cranky ideas because other people take the precautions which they themselves are precluded from taking. So with pacifists and non-resisters, what would happen if they came into power? "The lawbreaker would be free to slap the governor on both cheeks, would collect large stocks of shirts and coats, would borrow all the money from all the banks, and nobody would be allowed to sue him." In other words, the result of rigidly applying so-called Christian principles would be anarchy, would be much worse than if you had applied the familiar standards of justice. This is so paradoxical that it drives one back to our two-level scheme of morality. What said St. Peter? "Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do wrong and to praise those who do right" (I Peter ii 13,14). This is the State's job, whether it is a heathen state or a Christian state, so-called. But we see the sphere of specifically Christian morality most obviously in the home. In the ordinary home it is not justice which governs all that happens. Children are not given meals only if they have done certain jobs in the garden;

they are not deprived of tops habitually if they have neglected to clean their teeth. In a family the parents diplomatically overlook a great many failures on the part of their children — even though on occasion they may be ready to punish them if it seems really desirable. Parents use love in their dealings with their children, but they also use commonsense; and one of the troubles with the utopian idealist is that he will not use commonsense, or see that circumstances alter cases, and that it is as bad never to punish as to punish with inexorable consistency whatever happens. The Christian surely is to enlarge the family sphere as much as possible, seeking always to treat others as big brothers and sisters. The proverb truly says, Charity begins at home: but it is generally used to defend the not showing of charity outside the home; but put the stress elsewhere, not: Charity begins *at home*, but, Charity *begins* at home, and you have a useful truth. We learn what Christian love is in the family, and we go out seeking to show that family spirit in other relationships outside the home.

There is one other moral to be drawn briefly from this discussion, and that is that the Sermon on the Mount is not to be construed like statute law. It is a mischievous kind of fundamentalism which takes everything our Lord said as equally true, and as true in the same sense. Do we literally believe that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven? (And don't let us have any face-saving expedients about a supposed gate in Jerusalem which was called the Needle's Eye — it is an entire legend.) If you take that seriously, how do you take our Lord's last statement that the Pharisees strained at a gnat and swallowed a camel? Is there a special large-sized gnat which is called a camel in Palestine? No. We have to allow for an element of deliberate exaggeration on our Lord's part; he is not uttering infallible moral maxims for all time, but rather stimulating his disciples to use their intelligence under his inspiration in the particular situation in which they lived. He was concerned with the principles of conduct rather than bequeathing a set of Christian laws. It is sometimes said that Jesus never legislated — I do not know whether that is so or not: it is usually said by people who want to get away from the plain meaning of



The Rev. Robert L. Miller



Gustave Ambrose Lehman, Priest, R.I.P.



NEW STUDENTS

Front row, left to right: E. Raymond Simms, Robert F. Andrews, James M. Brown, Robert W. Kley, David C. Kennedy, Bruce E. Johnson, Robert O. Ahlenius, John C. Klauter, Robert C. Dunlop, James A. Trippensee.

Back row left to right: Maurice J. Montomery, James R. Zobel, Calvin L. Gilbertson, Leon R. Wilkins, David E. Wessell.



The Rev. Imri M. Blackburn

his words on marriage and divorce. I do not know whether I would call it legislation or not; it seems to me that he was speaking ontologically, of the nature and essence of marriage, and of the conclusions which inevitably flow from it. But certainly in general he propounded principles which we with the help of the Holy Spirit must seek to apply. We must live existentially: there is no calculus for producing the Christian response in a concrete situation. Whether you give a dollar or half-a-dollar to a person in need is something which no textbook can decide for you, or even whether you give him anything at all if you are not entirely satisfied of his need. You may be able to tell afterwards what was the right thing to do; but it is not so clear at the time. Who was the wise man who said, "Life has to be lived forwards, but it can only be understood backwards"?

And so I come to an end, having barely scratched the surface of the subject. "Spiritual Direction" — it is not *a* subject for priests: it involves knowing what Christianity is and how to produce it in others. "This is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent" (John xvii 3). What are church and sacraments for, except this end, "that we may evermore dwell in him, and he in us", like branches abiding in the true Vine? It is fatally easy to contract our ambitions and make our target more within our range. Oliver Goldsmith wrote these words of Edmund Burke.

Who, born for the Universe, narrowed his mind,

And to party gave up what was meant for mankind.

Far more disastrously we can aim at success, at big communicants' rolls, at popular esteem, and forget that relatively good as these things may be, they are not our final goal. Our final goal is God, that (in the fine words of the Epiphany collect) "we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead". One who is in love with God will, both consciously and unconsciously, raise up others who are in love with God. I will not say that love is everything, in the sense that knowledge is not required; but knowledge will achieve little without love. Let us also be expert; the care and cure of souls is more important than the care and cure of bodies. If you were in physical weakness

or sickness, you would take it amiss if your doctor thought it sufficient to use his commonsense or to pray for guidance — yet there are those in our midst who direct souls in a happy-go-lucky way, content merely to use commonsense and to pray for guidance.

In all I have said, I have been convicting myself of sin; if I have spoken too severely, it had been myself that I have been reproving. When I was ordained priest many years ago in that most beautiful of English cathedrals, Salisbury, I heard the words which should have preserved me from falling:

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood . . . See that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life

Will you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?"

Please God, it is not too late for any of us to make a new start.

Highlights of the Commencement Sermon

THE RT. REV. EDWARD CLARK TURNER

We belong to the Body of Christ, the agency through which He has promised to work in dealing with the many perplexities of this troubled world. We are to share in the divine power which is able to bring about the conversion of mankind, to supply that ideal and that impetus without which political endeavor is futile, to foster that holiness of life, that sympathy with our fellow-men, that grip of the facts, that all-hoping, all-serving love, by which the miracle of regenerating mankind can be accomplished.

The part of any one individual Priest may be but a lowly one; yet it may be a Christ-like, healing touch, the opening of blind eyes, and the unstopping of deaf ears. The deeper down you go into the heart of human life the more certainly you will find that men's souls are hungering for just that kind of witness that you can give.

From the very beginning of time God has been infinitely patient. When He created the world He did it by word of command. But when He came to redeem man, it was a work of persuasion, by the wooing of man's wayward heart. The Saviour came most lovingly and most patiently to bring blessing to all who would receive Him, but even in Galilee, much of His work was a failure. We should, therefore, be of good cheer, even when voices are heard complaining about what is freely called the failure of the Church to correct the great social evils that face mankind today.

We are not to be mere hothouse plants. Some have tried to make the Christian life easier by withdrawing from the world altogether. But that is not for most of us. The World became flesh; the Incarnation is God; is Christ's proof that the burning, blazing witness of the Christian life is to be set in the midst of the actual world as it is. We are redeemed, each one of us, that we may belong

to something larger than ourselves. To say our own souls is immensely important, but it is not enough. Christ's aim is a Kingdom; and we are here to help it on. We must not shut ourselves away from our fellowmen. We come up against impossible conditions, but we must not shrink. We must look on the world with humble eyes, knowing that we ourselves have been forgiven much. The secret of real sympathy with those who much need our love is to remember that but for the grace of God, we belong to their level.

When we care enough for Christ and His Church to be ready and content to trust Him and follow Him, then things begin to happen. He stands by the sickbed, and He stands by the poor and the worried; He stands by tempted folk who want to do better; He stands by the Negro and the Indian; He has His missionaries all over the world; He comes at the moment when people have at last discovered there is no way without Him; when folk have almost lost heart, they hear Him knocking, not smashing through the panels, but by appealing for the doors to open. We are members of Christ. We are His hands, His feet and His voice. He stands as living proof and the continual witness that mankind is not a failure, for He is able to save them to the utmost that come unto God by Him.

When the old Jewish High Priest was presenting the sacrifice within the veil, the people outside knew that presently he would appear again, clad once more in his golden robes. In the golden robes of His heavenly majesty, the Lord of Hosts comes to bless His completed Church. We belong to the Church militant. We are one with the Church triumphant. This is all summed up in the wonderful Collect of All Saints Day, "O, Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through the same thy Son Jesus Christ our Lord. Amen."

Inaugural Sermon

THE REV. IMRI BLACKBURN

These are words from St. Paul's charge to Timothy. They are words within the context of the Christian Gospel and we may take them as equally appropriate for us as they were for Timothy. St. Paul in the preceding verses had given to Timothy his summary of the Christian Gospel. "Remember Jesus Christ, risen from the dead, descended from David, as preached in my Gospel, the Gospel for which I am suffering and wearing fetters, like a criminal. But the word of God is not fettered. Therefore I endure everything for the sake of the elect, that they also may obtain the salvation which in Christ Jesus goes with eternal glory. The saying is sure, 'If we have died with Him, we shall also live with Him; if we endure, we shall also reign with Him; if we deny Him, He also will deny us; if we are faithless, He remains faithful—' for He cannot deny Himself". Then he continues, "Remind them of this, and charge them before the Lord to avoid disputing about words, which does no good, but only ruins the hearers. Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth". All of us here to-day stand in the context of these words of St. Paul to Timothy.

We are not simply getting ready to make clear this Gospel to men. We are at it now. For in a real sense, our preparation to understand and to set forth the Gospel effectively is of a piece with our proclaiming of it later on. The latter could not be, without the first works. We are to be workmen prepared and approved. Without the most careful preparation, there will be disaster to souls from our ministry, as St. Paul reminds Timothy in verses 17-19, where he warns against those who swerve from the truth.

It was my happy privilege recently to come into relation with this House and so into association with those who teach and those who are studying here for sacred orders. I hope it will not seem out of place on this occasion to address ourselves to some matters which would normally not seem to be expected in a sermon. They are matters which are certainly not unrelated to questions of priestly vocation and I believe they will be appropriate here.

In the organization of the studies which we pursue here, there is a traditional division into several disciplines. One of these disciplines is that of Ecclesiastical History. It, like some of the other disciplines, is an old, and yet a new discipline; for from the days of the Early Church men have written of the history of the church, but in our times (notably from early in the nineteenth century) a new aspect and dimension has come to be emphasized.

Church History is really a part, or one aspect of the total cultural history of the world. Of recent years, it has come to be recognized as an important and honored part of the general history of mankind. No period of history can be adequately understood if any significant part of it is disregarded. The history of the Christian Church is such a "significant part". Formerly thought of as a handmaid to other disciplines, it has in our time come to be considered as a discipline in its own right.

If we may disregard here (though not to minimize) some of the earliest writings of the Church (Lives of Christ, various Acts, Reminiscences, etc.) it would be fair to say that Church History, as such, came to birth in the great *Ecclesiastical History* of Eusebius, the celebrated fourth century Bishop of Caesarea in Palestine. For many generations the Church had steadily grown in influence and was now come into imperial favor and recognition under Constantine the Great. Many men were asking how all this had come about, and Bishop Eusebius set out to give the answer in his history. It was the subject of the hour. (We are reminded of the great period of history writing among the Jewish people just at the time of their coming of age politically, when they became a nation of influence and prestige.) So important in his generation was the work of Eusebius, that for two centuries it was used as the base for numerous "continuations" by later historians. Beginning with

Eusebius and continuing throughout the middle ages and later, the dominant line of historical interest for Christian Europe was Christianity itself and the Israel whence it had sprung. The history of pagan peoples was important only as they touched Christianity or the Jewish tradition. Pagan cultures had no right of their own to historical attention, only as they were evidential for Christian truth. In the Middle Ages the form of history writing was almost universally the Chronicle—or annals of a nation, a court, a city, a monastery, or a cathedral establishment. Generally the dominating theme in these Chronicles was the miraculous. Miracles abound in them everywhere. The chroniclers do have, however, a serious claim on the historian's attention in that they generally made no pretense of interpreting events; they simply chronicled them. They were not makers of history; they impartially recorded what happened, the insignificant and the significant. This, as it turns out for the modern historian, is an important feature of their work. The unforgettable names of this period are headed by Gregory of Tours who wrote the *History of the Franks*, and the Venerable Bede, the historian of the English Church.

Out of the Renaissance and the Reformation came a new purpose, spirit, and form which invaded the tradition of those who were interest in the history of the Church. The men of the Renaissance, in their interest in classical literature, came to put an emphasis on the recovery of the correct text of the ancient writings, and to this end, to study and compare the ancient texts. They worked as grammarians but they established the first traditions of textual studies which later became so important in the work of the historian and other scholars. Their work was yielding startling results by the time the Reformation broke out. But more thorough-going new techniques and forms came out of the Reformation. The heated controversies of the period and its partisan conflicts sent the protagonists of all parties to seek support for their position in the precedents and documents of the past. Using the new principles of textual studies, they searched the past for sources of ammunition—arguments—to uphold their side of partisan dispute. This purpose led them to study the past from a new viewpoint, and this new study produced a new and broader conception of historical writing. The copying or making of chronicles as the pursuit of

history-minded men came to an end. The modern period of the study of history was dawning.

These new forms of historical investigation came to flower in two notable works of the seventeenth century. The first of these was the work of Protestant scholars and known as the "Magdeburg Centuries." The moving spirit of this compendious work was Flacius Illyricus, a learned and indefatigable collector of manuscripts. The thesis of the "Centuries" was "the warfare between good and evil, between evangelical truth and the intrigues of Anti-Christ." It exhibited vast masses of source material. What was favorable to the authors' purpose was readily included; what was unfavorable could be criticised out of any importance. On the opposite side of the controversy stood a work called the "Ecclesiastical Annals" under the hand of Cardinal Baronius. It also was a massive collection of sources, in support of the contentions of the Old Religion. Nothing like either of these works had ever been written before. They are the first monuments of modern historical study. And they were the outgrowth of Reformation controversy.

The significance of this kind of historical study inevitably recommended itself to wider interests. The monks of St. Maur, near Paris, were soon to make the business of collecting manuscripts and source materials their peculiar province. Their prodigious accomplishments mark an era in historical studies. "Few of those in the audiences of Molière, returning home under the grey walls of St. Germain-des-Près, knew that within that monastery the men whose midnight they disturbed were laying the basis for all scientific history; and few of the later historians of that age have been any wiser." The same kind of work, if less notable, was going on in many centers. But when these great collections were published, the work on the material was only begun. The cataloging and indexing of such enormous amounts of material occupied the efforts of generations of scholars. As a result of their work and similar work subsequently, the research scholar today has the tools by which he can put his hand on more material on any subject in a few hours than his predecessors could come by in months of traveling and searching of libraries.

We have noted the school of textual critics arising out of the Renaissance, and the practice of collecting and publishing the

documents of the past as a tool of the controversialists of the Reformation. Two other new developments in the study of history must be noted to be able to understand the present approaches to the subject. The eighteenth century philosophers of the Enlightenment (Voltaire and Diderot) paid much attention to historical writing. They were animated by different purposes but were somewhat akin to the men of the Reformation in making history serve an apologetic purpose — in their case, certain political and social theories. Their interpretation of history saw significance and meaning in historical trends.

The last and most telling new departure in historical study belongs to the nineteenth century, i.e. just about a century ago. We refer to that conception of historical study which attempted to make it a strictly impartial and objective matter. The great names connected with this movement would be Leopold von Ranke and Theodore Mommsen. In their view, history knows no purposes which are to be served by it, no theories which are to be bolstered by it. It must be an objective and scientific attempt to ascertain the facts — and that only as discoverable from contemporary source material. Little interest was evidenced in history as art or literature. It sought to establish the dry, hard fact, with a minimum of, or no interpretation. This conception of history is the basis of modern critical historical study, grounded on a careful and objective study of the sources. We cannot pause to discuss the methodology or the broad usefulness of this outlook. I feel it important to call attention to the recentness of this ideal as compared with the long centuries when other outlooks prevailed.

It may seem that we have departed too far from the subject of Ecclesiastical History which is our concern in this institution. It has only to be pointed out that through the Middle Ages and through the Reformation period, ecclesiastical and secular history are hardly distinguishable and a line between them could not easily be drawn.

The modern study of Church History (for in the modern period it can be separated from general secular history) may be said to begin with the work of Johann von Mosheim (1694-1755) who was professor in the then newly organized University of

Göttigen. His was the first modern attempt to tell the whole story and history of the Christian Church—from the beginning to his own day. We cannot here refer to the works of other particular historians of the Christian Church who followed Mosheim but we must give a word of attention to another development of the nineteenth century. Following in the tradition of the work of the Maurist monks and in the spirit of the objective and critical methods von Ranke, Christian scholars working in collaboration produced in the nineteenth century the great collections of historical material which serve alike all departments of Christian scholarship. These vast collections include: the Bonn Corpus of Byzantine Writers, the Migne collection of Greek and Latin Fathers, and the Vienna and Berlin collections of Latin and Greek writers. (We should note that another comprehensive collection of Christian writings is now in process of publication, the *Corpus Christianorum*, from Belgium).

In England, the first half of the nineteenth century was not a time which favored such enterprises. The English people were in the throes of religious, economic, political and social controversy, and all of it touched the English Church vitally. There was violent partisanship over many "causes"—rationalism, enthusiasm, establishment, dissent, liberalism, High Anglicanism, Evangelicalism. In this atmosphere men were looking first for support for this or for that "cause". It was hardly to be expected that impartiality and objectivity would be a dominant trend. But out of the Tractarian controversies came the publication of the works of the Church Fathers, to which each side looked to find support. The Tractarians' appeal to the Fathers led to their publication of the *Library of the Fathers* and this was followed by the *Library of Anglo-Catholic Theology* which included the writings of the seventeenth century high church tradition. This, about mid-nineteenth century. As a counter move the Parker Society was organized by men of Evangelical interests and this Society published a notable series of the writings of the Fathers and of works of the Reformed tradition. The publication of these enormously influential works laid the foundation for that nineteenth century patristic scholarship in England for which Anglicanism has become noted.

It should be a matter of note that in our time the partisanship which dominated the study of history in former periods has happily been considerably dissipated. Historians of different religious persuasions work today on controversial questions of the past with an impartiality which formerly would have been thought impossible. In the treatment of Reformation questions for example one finds a sympathetic understanding of Lutheran positions on the part of Roman Catholics and the Papal party's claims are discussed without distortion by Lutherans.

Of English Church historians of the recent past, the names of Bishop Stubbs, H. M. Gwatkins, and B. J. Kidd are among the most distinguished. In our country the study of American religious development has only recently been recognized and pursued as a proper subject of theological study. Even now much of the significant work in the field is being done by university professors of literature, philosophy, and general history. The dean of American church historians would, I think, be Prof. W. W. Sweet, whose *Story of Religion in America* and subsequent writings opened up fresh aspects of the subject. In our own church, the work of Bishop Perry of Iowa deserves mention. His two volume *History of the American Episcopal Church* was written in the 80's and still is valuable. The *Historical Magazine* has for years published articles and monographs on the history of our church, and its editor, the Rev. Canon Walter H. Stowe, has made it a solid contribution to American Church History. At the present time there is a continuous stream of monographs, diocesan and parish histories, biographies, etc. coming from the press, and time fails even to mention the many competent Church historians of our Church. Not the least of the distinctions of Nashotah House has been the men who have held the chair of Ecclesiastical History, especially most recently the Rev. Dr. Walter Freeman Whitman and the Rev. Dr. H. Boone Porter. It is a humbling experience to follow their work.

A word may be expected about the purposes and guide lines which will direct the work of the Department of Ecclesiastical History. I must hold it as our first purpose to center on the needs of you students who are before me, and who will soon be in need

of every effectual tool of the Christian ministry in your pastoral duties. To this end it is wise to order the teaching and the courses in Ecclesiastical History so as to provide a consistent synoptic view, through all periods, of the history, growth, and problems of the Christian Church, and to provide an understanding of the chief institutional developments. In its own right, this is significant, but with reference to other disciplines, the discipline of Ecclesiastical History continues also as a handmaid to assist the student in systematizing and organizing the complex data of theological education. This minimum purpose must also function as leading to another level. It must be the basis, or spring board, from which to introduce those who care to pursue it to historical studies of more depth, and to the proper methods of scientific and critical historical study.

It is no light purpose for young men so to engage their study and activity for a period of three years that in due time they may be men prepared and approved for the Christian ministry. My word to you is that you recognize that these years are more than a preparation. You are under full vocation now to the Christian ministry. In this vocation, your present calling is to the work of a student. During this period you are answerable to the faculty and the seminary administration, but beyond that, and more important, you work as under the eye of God; whom to love and to worship is your privilege here and now, and forever.

Seminary News

THE REV. IMRI M. BLACKBURN

A recent welcome addition to the faculty of Nashotah House is the Rev. Imri M. Blackburn, who holds the position of William Schaff Helmuth Professor of Ecclesiastical History. Fr. and Mrs. Blackburn arrived at Nashotah House on August 10, 1960. Canonically a resident of the Diocese of Indianapolis, Fr. Blackburn was formerly Professor of Ecclesiastical History at Seabury-Western Theological Seminary, Evanston, Ill.

Born in Denver, Indiana, Fr. Blackburn holds both the A.B. and Mus.B. Degrees from Indiana Central College, as well as the M.A. and Ph.D. Degrees from Indiana University, where he wrote his Doctoral dissertation on the subject of the inscriptions of Cyrene during the Roman period. A member of Phi Beta Kappa, Fr. Blackburn has been active in high school, college, and seminary teaching, as well as in the parish ministry. A high school teacher and Principal in 1922 and 1923, he has taught classics at Indiana Central College, Louisiana College (Pineville, La.), and Evansville (Ind.) College, where he held the position of Professor of Classics and Head of the Language Department from 1932 until 1943. At Evansville he also conducted—by way of avocation—both the college orchestra and the Evansville Choral Society.

Also while at Evansville, Fr. Blackburn served as Rector of St. Paul's Church, Henderson, Kentucky from 1937 to 1943, and later as Rector of St. Paul's Church, Evansville, from 1943, when he left college teaching, until 1954. It was in 1954 that he went to Seabury-Western, where he remained until the time of his coming to Nashotah House. Having spent the summer of 1956 traveling in England, Fr. Blackburn taught in the Sewanee Graduate School of Theology at the School of Theology of the University of the South during the summers of 1958 and 1959, and during the summer of this year he taught a course on the Christian Church

in the Early Middle Ages at the Nashotah House graduate summer school session.

Fr. and Mrs. Blackburn are living in Cole Cottage, on the Seminary grounds. They have two children, Deryl Alfred and Mrs. Benjamin S. Zieg, and four grandchildren.

THE RT. REV. ROBERT CECIL MORTIMER

On Wednesday, October 5, at 3:30 p.m., The Rt. Rev. Robert Cecil Mortimer, Lord Bishop of Exeter, addressed the Nashotah House community on "The Role of the State in Relation to Morals." The Bishop contrasted theocracy and liberalism as representing distinct attitudes toward public morality and illustrated his argument with examples from contemporary British legislation. Here is the conclusion of his argument and his lecture:

"But law rests ultimately upon consent and it is therefore important that citizens be educated to accept the law as embodying their own moral judgment; and in that we are not greatly helped by having many laws which forbid actions and punish the committing of such actions though they are not necessarily morally wrong in themselves but are socially inconvenient. It is true that we should teach young people that they have a duty to consider others and therefore they ought to obey these laws which regulate such matters for conscience' sake, and one can indeed teach this in a general way; but in detail it is difficult to see and difficult to persuade children and adolescents to see the immorality of, for example, leaving litter about, of exceeding speed limits, of parking one's car in a forbidden area. And there is a danger in modern Western society that laws which do in fact embody the moral code may come to be regarded as on a level only with those laws which protect social convenience. And when that happens and people come to accept the whole code simply because it is imposed upon them from without and do not understand or accept its moral implication, and then the law rapidly becomes unenforceable. If the people do not see the point of the law, the law

becomes inoperable but in educating people to accept the moral code upon which the law is based as their own, it is possible to train them by practice to make personal moral judgments of their own and to realize their own responsibility for their own conduct. It is for that reason that I consider it to be important to leave to the people substantial areas of conduct in which it is for them to decide what is right or what is wrong without fear of legal consequences. Only in this way can they advance toward moral maturity. There will be less crime only when there are more people who recognize and agree that crime is immoral. Those who believe that crime is only wrong because it is forbidden and punished by the law break the law whenever they think they can do so with impunity. It is of the greatest importance to train everybody to understand that if a thing is immoral it is immoral in itself, not because the law condemns and punishes it. It is important to train people to understand that there are many actions which are immoral but which are not condemned or punished by the law. From this understanding, in my opinion, will come a greater moral maturity among the people and a greater respect for the law when it does in fact condemn immoral acts."

GRADUATE SUMMER SCHOOL

The Graduate Summer School at Nashotah has now clearly progressed from a venture of faith to a solid achievement. There was reason to believe that there was a need in the Church for such a program, but now the results have proven it. Forty men attended this year's session, of whom twenty-five sought graduate credits. All of them want to return, and the vast majority are making firm plans to do so. It is of more than passing interest that students came from as far away as New York, New Jersey, West Virginia, District of Columbia, South Dakota, Colorado, and California. The major number, as expected, came from the Midwest area. The evidence is by now conclusive; there is a need for this, and the House is making a real contribution to the Church by providing this opportunity.

Success is more than quantitative, however, and it is noteworthy that the judgement of those involved is unanimous about the worth of the program. There was a certain creaking of mental joints as men returned to serious study after many years of being kept from it by parochial demands. Yet universally there came a real sense of satisfaction in work solidly done. It is not exaggeration to say that "the joy of study" became more than an unrealistic phrase. On the part of the faculty, there was the added stimulus of teaching men who had behind them the insights of extensive parochial experience, plus the satisfying opportunity for more individual direction than is always possible in the regular seminary schedule.

Last summer's faculty consisted of The Rev. Donald J. Parsons, Th.D., of Nashotah House, The Rev. Imri M. Blackburn, Ph.D., now happily also of the House, The Rev. William H. Dunphy, Ph.D., S.T.D., and The Rev. Benjamin R. Priest, of Trinity Church, New York.

In the summer of 1961 the faculty will include The Rev. Arthur A. Vogel, Ph.D., in theology, The Rev. Vincent F. Pottle, retired Professor of New Testament and Vice-Dean of The Philadelphia Divinity School, in the Biblical field, the renowned Canon De Mille in history, and Canon Carthy, one of our distinguished young alumni in pastoral theology.

The House is justified in believing that something worthwhile has been achieved. Dean Klein's vision has borne fruit in an accomplishment which has significance not only for Nashotah but also for the Church as a whole.

BISHOP DAVID JACKSON KEMPER

Nashotah House and the Diocese of Milwaukee have celebrated this fall the One Hundred Twenty-Fifth Anniversary of the Consecration of Bishop Kemper.

David Jackson Kemper, the son of Daniel Kemper and his second wife Elizabeth Marius, was born on Christmas Eve, 1789 in Dutchess County, New York. His grandfather was a German

immigrant, and his father, a native American, served as a colonel under Washington in the Revolution.

Baptized by Bishop Moore, he attended the Episcopal Academy at Cheshire, Connecticut for two years and completed his preparation for college under the private instruction of the Rev. Dr. Barry. He was graduated from Columbia College in 1809 at the head of his class. His tutors in theology were Bishop Moore and Bishop Hobart. Bishop White ordered him deacon in 1811 and ordained him to the priesthood in 1814.

For twenty years as deacon and priest Bishop Kemper was assistant in the combined parishes of Christ Church, St. Peter's and St. James, Philadelphia. From 1831 until his consecration in 1835 he was rector of St. Paul's Church, Norwalk, Connecticut.

During his two decades in Philadelphia, Bishop Kemper made two journeys into the West and took the first steps toward extending the Church in that direction.

His consecration took place at St. Peter's, Philadelphia, on September 25, 1835. Bishop White, the chief consecrator, was assisted by Bishops Moore, Chase, Henry Ouderdoug, Benjamin Ouderdoug, Smith, and Doane. Indiana, Missouri, and indeed virtually the whole Northwest constituted his territory. He was given the title "Missionary Bishop of the Northwest". He died on May 24, 1870. Before his death seven dioceses—Indiana, Missouri, Wisconsin, Iowa, Minnesota, Kansas and Nebraska—were erected in the area originally committed to his cure.

He declined election to the new diocese of Wisconsin in 1847, but became its bishop after a second invitation in 1854, reserving for himself, however, the right to remain a missionary bishop. He exercised this right until he resigned it to General Convention in 1859. From 1866 until his death he had the aid of William E. Armitage, Assistant Bishop of Wisconsin.

FATHER MILLER

In keeping with the House policy of supplementing the regular instruction with lectures by prominent parochial priests who are specialists in various areas, the Dean has announced the appointment of the Rev. Robert L. Miller as special lecturer in

Christian Education, beginning the Spring term.

Fr. Miller is particularly well qualified for this task and will come to us weekly from St. Luke's Evanston, where he is Director of Sacred Studies.

A graduate of Seabury-Western, he later served there in the capacities of librarian and lecturer in homiletics, and has been Rector of Church of the Atonement in Chicago, and Advent of Christ the King in San Francisco, prior to accepting his present post at St. Luke's.

DEDICATION OF NEW BUILDINGS AT NASHOTAH

On Monday, August 1, 1960, at 3 p.m., Hallock Hall and St. George Hall, the two new six-room apartment houses at Nashotah, were dedicated in the presence of a large congregation of summer school students and their families, faculty members and their families, and visitors. The apartments were then occupied by some of the 40 students who have registered for the first annual session of the summer school. The Reverend Frederick C. Joaquin, Librarian of Nashotah House, preached at the dedication service. We quote as follows from his sermon:

"The men who have made Nashotah great are remembered a long time here, long after their bodies rest on the hill just beyond. One of these was Howard Baldwin St. George. The stories one could tell of him are endless: The sharp wit, the delightful brogue, the aristocratic country squire and the humble priest. . . . Dr. Hallock was a man of great learning and tireless industry. . . . Withal he never seemed preoccupied with his many scholarly pursuits, never remote from people. He enjoyed company. His patience with students was apparently inexhaustible. He was a man of strong but quiet convictions, sure of the Catholicity of the Anglican Communion, perfectly clear about essentials but not disturbed by trivialities. . . . Memories are long at Nashotah but men are mortal, and personal recollections do fade after a generation or two; so it is good that we are to have tangible memorials of these two great priests."

THE INCOMING STUDENTS

ROBERT AHLENIUS . . . Bob is from Decatur, Illinois, Diocese of Springfield. Having attended Illinois Wesleyan U., Bob was active in Acacia fraternity, Blue Key honor fraternity, and earned a letter as manager of the football team. Bob's wife's name is Barbara Ann . . .

ROBERT ANDREWS . . . Bob comes from DeKalb, Illinois — Diocese of Chicago. He has a B.S. in civil engineering from VMI and served in the Army, 1953-1955. Bob and his wife, Molly, have two children, Stephen, 5, and Elizabeth, 1½ . . .

JOHN BOWER . . . Also from the Diocese of Chicago, and a graduate of Northern Illinois Univ., John has been active in Canterbury, in the religious council, yearbook staff, and history club at his college . . .

BYRON BROWN, JR. . . . Canterbury Assoc., and the council of religious clubs, of which Byron was president, were some of this Setauket, New York junior's college activities. Byron graduated from Adelphi College, where he also participated on the varsity Lacrosse team; Long Island is Byron's diocese . . .

JAMES BROWN . . . Jim is from the Diocese of Fond du Lac, and hails from Chicago, Ill. Ripon College and Ill. Tech. claimed him as a student, where he was a member of the wrestling team; Jim served in the 4th Armored Division, as a Chaplain's assistant . . .

ROBERT BROWNING . . . Bob, his wife, Alva, and their daughter, Barbara, join us from Prospect Park, in the Diocese of Pennsylvania. Bob graduated from Gettysburg College, and was a Chaplain's assistant in the Air Force . . .

THE REV. CLIFFORD COMFORT . . . Mr. Comfort is from the Diocese of South Florida, and is a graduate of the University of Miami. Mr. Comfort and his wife, Ruby, have three children, Catherine Ann, Grace, and Cliff Jr. . . .

ROBERT DUNLOP . . . From the Diocese of Long Island, Bob lives in Ozone Park, N. Y., and graduated from Adelphi College, where he majored in history. Bob was active in Canterbury as vice president, and president . . .

CALVIN L. GILBERTSON . . . Lee is from Darlington, Wis. and the Diocese of Milwaukee. A Chaplain's assistant in the Navy. Lee graduated from Lawrence College in Appleton, Wis. . . .

NEWELL GRAHAM . . . Newell is from the Diocese of Lexington. A graduate of Villa Madonna College, Newell's home is in Walton, Kentucky, and he was active in dance bands as a drummer while in college. . .

M. FRED HIMMERICH . . . Fred returns to us, having spent a year at Nashotah in 1957-58, from the Diocese of Milwaukee. Fred earned his M.A. at the U. of Minn., and is from Redlands, Minn. His wife's name is Carol . . .

BRUCE JOHNSON . . . Bruce is from the Diocese of Olympia, hails from Seattle, and attended Williams College and the U. of Washington. He was active in the outing club, the college radio station, and the Seattle Mountaineers . . .

DAVID KENNEDY . . . Coral Gables, Florida, is the home of this junior; from the Diocese of South Florida, and a graduate of the U. of Miami, Dave has been active in Phi Mu Alpha Sinfonia, ROTC, and Canterbury . . .

DAVID KENT . . . Dave's home is in Ft. Leavenworth, Kan., and his diocese is Milwaukee; the U. of Wisconsin claims him as an alumnus, where Dave was active in Eta Sigma Phi classical fraternity, Canterbury, and was elected to Phi Beta Kappa. Dave is a reserve 2nd Lt. in the Army . . .

JOHN KLAWITER . . . John majored in mathematics and science at Wisconsin State college; John's home is in Eau Claire, and he is from the Diocese of Eau Claire. His wife's name is Mary. . .

ROBERT KLEY . . . From the Diocese of Colorado, Bob attended Denver University, and Colo. U., and lives in Denver; Bob was active in Canterbury, and the A Cappella choir; Bob has been a co-sponsor of his parish's youth group, and he worked on the production staff of a television station while at D.U. . . .

L. MASON KNOX . . . Mason, and his wife, Caroline, join us from Stonington, Conn. Mason is from the Diocese of Mass., and is a graduate of Harvard University. . .

MAURICE MONTGOMERY . . . Maurice earned his B.A. at William Jewell College, and his M.A. at the Univ. of Chicago; he is from Janesville, Wis.—Diocese of Milwaukee . . .

DAN MUNN . . . Dan is from Statesboro, Georgia, and graduated from Oglethorpe Univ. He and his wife Jan have two children, David, 2 and Susan, 10 months . . .

DON GREGORY PERRIN . . . From the Diocese of Dallas, Greg graduated from the U. of Dallas, and was in the Navy for two years; he is from Amantto, Texas . . .

E. RAYMOND SIMS . . . Ray is a graduate of Memphis State U., and has attended Roosevelt Univ., and the Univ. of Cincinnati. Prior to his confirmation in the Episcopal Church, Ray served as a minister in the Baptist and Presbyterian churches. Ray is from West-Terre Haute, Indiana, and from the Diocese of Chicago . . .

JAMES TRIPPENSEE . . . Wayne State Univ., claims Jim as an alumnus; Jim was active in Canterbury, is from the Diocese of Michigan, and lives in Detroit . . .

DAVID WESSELL . . . Pi Kappa Alpha fraternity, Canterbury, and the Southwestern Singers, were some of Dave's activities at Southwestern Univ., Memphis; Dave is from Leland, N. C., and the Diocese of Northern Indiana; Dave is a member of the American Guild of Organists . . .

LEON R. WILKINS . . . Also from the Diocese of Colorado, Leon has served in the Army Air Corps, and graduated from the State university of Iowa; Leon is a special student this year . . .

JOHN WILLIS . . . Skokie, Ill., is the home of our graduate student; from the Diocese of Milwaukee, Jack attended Tulane Univ. in New Orleans, and served in the Army Security Agency; he graduated from Seabury Western seminary in 1959 with a B.D.; his wife's name is Nana . . .

DAVID WITH . . . Dave is from the Diocese and city of Milwaukee; he graduated from the U. of Wis., where he was active in Canterbury, Yearbook, and Theta Delta Chi fraternity . . .

JAMES ZOSEL . . . Jim is a graduate of the U. of Minn., and of Macalester College; he is from Elk River, Minn. — Diocese of Minnesota; he also holds the degree D.V.M. Jim and his wife Carolyn Ann have three children, Tom, Scott, and Michael . . .

GORDON WARDEN, Jr. . . . Gordon is a senior transfer from the diocese of South Florida and formerly attended Sewanee. He received his B.A. from the University of the South in 1952, where he participated in Honor Council, football basketball, and tennis. Gordon and his wife Olive have one boy, John Christopher, age nine.

With the newly enrolled class of '63, the student body of Nashotah now numbers sixty-nine. The breakdown by classes is as follows: senior class, eight; middler class, thirty; junior class, twenty-three; special students, seven; graduate student, one. A total of twenty-seven dioceses are represented in the student body, with Colorado leading, having twelve men at Nashotah, followed by Milwaukee with eight.

Other dioceses included in the above figure are: Chicago, Fond du Lac, West Missouri, Long Island, Western New York, Maine, Indianapolis, Los Angeles, Michigan, Minnesota, Montana, Ottawa, Pennsylvania, Pittsburgh, Rochester, South Florida, Springfield, Western Michigan, Massachusetts, Northern Indiana, Olympia, Dallas, Eau Claire, Georgia and Lexington.

Of the sixty-nine students, twenty-seven are married. Of this number, two and their families live in Shelton Hall, one lives in Bishop Webb Hall, and nineteen live in the new apartments. Five of the married students do not have their families with them.

Alumni News

The Very Rev. John E. Gulick, a 1945 graduate of Nashotah, was instituted Dean of St. Paul's Cathedral, Fond du Lac, on September 25 by the Rt. Rev. William H. Brady. The Bishop also preached the Sermon.

LETTER TO FR. KLEIN

Dear Father,

You asked that I tell you a bit about the grants for the Nashotah News: There are two grants. The first is from the Rockefeller Foundation to enable me to study the role of the pre-Christian Cheyenne Indian ceremonies upon Cheyenne culture, past and present. Next year (1961), the Bollingen Foundation has granted me the means to specifically study and record the Northern Cheyenne Sun Dance, the most important of the "older" ceremonies. It involves witnessing the ceremonies, photographing them and recording them where possible. Additional research in the libraries of the larger museums throughout the nation will also be necessary, as well as in the National Archives in Washington.

Where the Church has gained genuine converts among American Indians, she has done so because her priests built upon the foundations of the "older" Indian religions. They have been willing to show that the older spiritual ways were preparations for the perfect revelation Christ gives us in His Church. Where individual missionaries have attempted to wipe out the pre-Christian Indian cultures, they have met a quiet, but steadfast, opposition. This is just as true today as it was seventy-five years ago.

In my last four summers' field work among the Cheyennes, I have received many courtesies from non-Christians simply because I made it clear that I did not come to condemn what was good in the older practices. Rather, my point has been that I was interested in them because they were God's preparation for the coming of His Son and His Church to the Cheyennes. Incidentally, the native priests of the Sacred Arrow lodge asked that I celebrate Mass in their camp this summer. There were present Cheyennes

who had not heard the words of the Holy Sacrifice in more than forty-five years. Yet, at least one recalled them after all that time and was able to make the responses during Mass. I believe that this is a tremendous argument for the immediate dispatch of a priest to the Cheyenne country in Oklahoma.

American Indians, as a whole, are a profoundly spiritual people. None were more naturally spiritual than the Cheyennes. Their sacred ceremonies—the renewing of the Sacred Arrows, the Sun Dance, and the ceremonies surrounding the Sacred Buffalo Hat—permeated every phase of their culture. Even today the influence of these ancient ceremonies is extremely apparent.

As for the goal of my own studies: I would only hope that they might assist in what many of us pray will be a revival in the expansion of the Church's work among American Indians in particular, and all minority groups in general. There needs to be a deepening in our concern for the right of other cultures to exist, to be respected, and to make their own unique contributions to the larger life of Christ's Mystical Body. As Catholics, we can settle for nothing less.

(The Rev.) PETER J. POWELL

NASHOTAH HOUSE

A Theological Seminary of the Episcopal Church.

Founded September 1st, 1842.

*Accredited by the American Association
of Theological Schools*



CATALOGUE

1961-62

ONE HUNDRED AND NINETEENTH YEAR

NASHOTAH, WISCONSIN

CALENDAR FOR 1961-62

First Semester

- September 15—Friday, Dormitories open
September 16—Saturday, Registration
September 18—Monday, Classes begin
September 29—Friday, St. Michael & All Angels

November 23-26—Thanksgiving Recess
10:30 Solemn Eucharist & Sermon
Traditional Opening Day.

Dec. 16-Jan. 2—Christmas Recess

January 3—Wednesday, Classes resume
January 15-19—Examinations

Second Semester

- January 19—Friday, Registration
January 22—Monday, Classes begin

March 7—Ash Wednesday
March 12-16—Annual retreat

April 20—Good Friday
April 22—Easter Day
April 22-24—Easter Recess

May 11—Friday, Classes close
May 14-18—Examinations
May 23—Wednesday, Alumni Day
May 24—Thursday, Commencement Day
May 25—Friday, Dormitories close

NASHOTAH HOUSE

Nashotah House, a theological seminary of the Episcopal Church, is fully accredited by the American Association of Theological Schools.

The founding of the House is one of the results of the great missionary work marked by the consecration of Jackson Kemper as Bishop of the Northwest in 1835.

Three young deacons, inspired by Bishop Kemper's description of opportunities in the Far West, in the summer of 1841 came from the East to Waukesha (then Prairieville). They began at once to prepare their first spirant for the Church's ministry. One year later they moved to the square mile of land purchased by the bishop. Wisconsin was then a wilderness, Milwaukee but a village and Chicago counted not more than five thousand inhabitants, if so many. Two of these deacons, James Lloyd Breck and William Adams, remained to establish a missionary outpost. The work was soon incorporated as Nashotah House, although the local name for miles around is still The Mission.

Landmarks of the earliest days remain. An old Indian trail can be traced and an excavation nearby marks the site of the claim agent's cabin, where services first were held. Close to the library stand the old Blue House, the original home of the community, and the Red Chapel, built in 1843 and for nearly twenty years used for daily services. In the cemetery overlooking the lakes are the graves of Kemper, Adams, Breck, and many others, bishops, priests and laymen, who have been associated with the House.

Oconomowoc, on the main line of the Milwaukee Railroad thirty-three miles west of Milwaukee, is our passenger station, where there is adequate taxi service. All transportation may be routed directly to the Milwaukee airport. New students are met when they give sufficient notice. There is bus transportation between Milwaukee and Nashotah or Delafield, each two miles from the House.

Address: Nashotah, Wisconsin

Telephones:

Seminary Office Delafield 141

Bishop Kemper Hall (Seniors) Delafield 662

The Cloister (Juniors and Middlers) Delafield 662

THE SEMINARY BUILDINGS

The cloistered quadrangle, characteristic of Nashotah House, was completed four years ago with the erection of Bishop Kemper Hall. The five buildings which form the quadrangle are constructed of native limestone.

THE CHAPEL OF SAINT MARY THE VIRGIN, designed by the famous church architect, Richard Upjohn, much the oldest of the five, begun in 1859 and finished after the Civil War.

ALICE SABINE HALL, the cloistered structure three hundred feet long, is divided by fire walls into four houses. This, with the upper floor of Bishop Kemper Hall, provides the seminary dormitories, and at the center tower a common room, post office and students' laundry.

LEWIS HALL at the southwest corner of the quadrangle is a three-storied building, housing the seminary offices, guest rooms and faculty studies.

FRANCES DONALDSON HALL is occupied by the library. The building has quiet tile floors and fluorescent lighting. Half the ground floor is occupied by stacks, long made essential by our steadily increasing collection; the remainder by the library office, book store and a seminar room.

BISHOP KEMPER HALL is situated on a steep hillside, so that the lower floor, containing an auditorium-gymnasium, on the down side is above ground, even though it is lofty, the equivalent of two stories. The ground floor contains class rooms, modern in every respect, and the upper floor dormitory rooms, a comfortable common room and two ample washrooms.

SHELTON HALL at the entrance to the seminary grounds is a substantial stone building containing the refectory, kitchen and common room, with living quarters for the employes.

BISHOP WEBB HALL, another imposing stone building, contains apartments for clergy and married students.

There are in addition six faculty residences.

DEAN WHITE HALL contains twelve apartments for married students, and HALLOCK HALL and ST. GEORGE

HALL six each. These, added to the two apartments in Shelton Hall and one apartment in Webb Hall, make a total of twenty-seven student apartments. Additional accommodations are available in the vicinity, if necessary, at reasonable rates.

The student apartments are furnished, but students may use their own furniture if they wish.

CHAPEL SERVICES

The Chapel of Saint Mary the Virgin is the center of life in Nashotah House. The Holy Eucharist is celebrated and Morning and Evening Prayer are said daily. Seminarists are required to attend these services.

The Seminary desires to make the choral services a worthy expression of the praise of Almighty God, and a means of inculcating high standards of Church music, thus preparing its students to exercise their authority intelligently in their future parishes when they order public worship.

THE LIBRARY

Our library is a collection of some 32,000 volumes, to which acquisitions are constantly being made. The periodical racks are well filled with the essential publications carefully selected. These are primarily for theological study, but the standard magazines and newspapers are also provided. Books required in the various courses

and additional useful publications are for sale in the
seminary bookstore. A full-time, professionally trained
librarian is in charge.

ADMISSION

PRE-THEOLOGICAL STUDIES

In common with the other seminaries accredited
by the American Association of Theological Schools,
Ashotah House recognizes the value of a real pre-theolo-
cal curriculum and uses all means at its disposal to help
its students obtain sufficient training in the disciplines
that constitute such a curriculum: English, history, philo-
sophy, natural sciences, social sciences, foreign languages,
and religion in its broadest aspects. A "Statement on
Pre-Seminary Studies" is sent to all applicants in the
hope that they will read it carefully and be influenced
by it.

ADMISSION REQUIREMENTS

An applicant for admission to the House shall meet
the following requirements:

1. He shall be a postulant or candidate for
Holy Orders.
2. He shall have a degree in arts or its equiva-
lent from an accredited college or university.

A limited number of men who are not graduates of
accredited colleges may be admitted on probation, if

after presentation of their scholastic records and other credentials they are judged capable of pursuing the work of the seminary profitably. Those whose work proves satisfactory may be permitted to matriculate and to graduate.

APPLICATION

Application for admission shall be on the form furnished by the House and shall be accompanied by the following:

1. A small photograph of the applicant.
2. A letter from his bishop stating that he has given the applicant permission to pursue studies at Nashotah House.
3. An official transcript of his college record with evidence of his degree.
4. A certified copy of his physical and neuropsychological examination as required by the canons of the Church.
5. A fee of ten dollars. (Returned if applicant is not admitted).

MISCELLANEOUS INFORMATION

FEES AND EXPENSES

Tuition	\$500.00
Board	\$350.00
Room	\$100.00
Hospitalization Insurance	\$ 25.00
Total Annual Fees	\$975.00

Payable as follows:

Registration Day, First Semester	\$500.00
Registration Day, Second Semester	\$475.00

Students pay Three Dollars per day while the dormitories are closed. At all times guests pay Four Dollars per day for room and board.

Students pay for their books and take care of their travelling and personal expenses.

STUDENT AID

Some assistance can be given students by the seminary but the amount now available is far from adequate for normal requirements. For this reason every application for admission must contain assurance that provision has been made for meeting our full charges.

Student aid may be given where there is demonstrated need and when sources outside the seminary have been carefully explored and found to be insufficient. Application for such aid must be made in writing and

accompanied by a statement of anticipated income and expenses.

Academic scholarships to cover a portion of the seminary charges are given students who show exceptional ability.

No scholarship or student aid without work obligation is given to Juniors.

This is to a considerable extent a self-help institution. Students are required to take their fair share of the community work, such as waiting on tables, washing dishes and cleaning buildings. On any occasion when paid laborers are not available, students are obligated without remuneration to perform work assigned by the Dean.

There is, however, certain work performed by students which is paid for, such as that of sacristan, assistant organist and refectory prefect.

A Junior may not take outside work within the first semester, nor afterwards without permission of the Faculty.

ROOMS AND FURNITURE

The students on the cloister live in apartments, consisting of one large study with bedrooms adjoining and commodating two men, or in Bishop Kemper Hall in single rooms.

The House provides each man with a bed and mattress, one study table, one study chair, one bedroom chair, one small bureau, and a book shelf. All other

urniture is supplied by the student himself. He will need blankets and sheets (twin-bed size), pillow and pillow cases, towels, a table lamp, rugs, draperies, floor lamps, and easy chairs.

Each man is required to provide his own cassock, strong enough to stand continuous wear, and a black belt.

MARRIAGE OF STUDENTS

No man is allowed to remain a member of the student body, if he enters into Holy Matrimony without the permission of his Bishop and of the Faculty. The seminary authorities, for practical reasons, rarely grant such permission.

Married students assume all the community obligations of unmarried students.

THE CORPORATION AND BOARD OF TRUSTEES

THE RT. REV. DONALD H. V. HALLOCK, M.A., D.D.

The Bishop of Milwaukee

THE RT. REV. BENJAMIN F. P. IVINS, D.D., D.C.L.

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Director, Home Department, National Council

THE RT. REV. FRANCIS WILLIAM LICKFIELD, S.T.D.

The Bishop of Quincy

THE VERY REV. WALTER C. KLEIN

Dean of the House

THE REV. ALEXANDER SIMPSON, D.D.

Racine, Wisconsin

THE REV. WILLIAM ELWELL, D.D.

Philadelphia, Pennsylvania

THE REV. KILLIAN A. STIMPSON, D.D.

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Providence, Rhode Island

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Fond du Lac, Wisconsin

ALLEN BURTON BARFIELD, LL.D.

Milwaukee, Wisconsin

HARRY E. BRADLEY, LL.D.

Wauwatosa, Wisconsin

HOWARD T. FOULKES, LL.D.

Milwaukee, Wisconsin

MR. CHARLES R. DOWDY
Milwaukee, Wisconsin

MR. RUSSELL E. RISLEY
Nashotah, Wisconsin

MR. CARL G. HAUSMANN
Milwaukee, Wisconsin

DR. HAROLD J. CONLON
Eau Claire, Wisconsin

MR. ANDRE PERRY
Fond du Lac, Wisconsin

MR. H. SCHUYLER FRENCH
Milwaukee, Wisconsin

ALUMNI MEMBERS

(To Commencement 1961)
THE REV. WARREN R. FENN
Nashotah, Wisconsin

(To Commencement 1962)
THE REV. DAVID E. NYBERG
Granite City, Illinois

(To Commencement 1963)
THE REV. HAROLD A. McELWAIN
Portland, Maine

OFFICERS OF THE CORPORATION

President

THE RT. REV. DONALD H. V. HALLOCK, M.A., D.D.
804 East Juneau Avenue, Milwaukee, Wisconsin

Vice-President

THE RT. REV. WILLIAM WALLACE HORSTICK, D.D.
510 South Farwell Street, Eau Claire, Wisconsin

Secretary

THE VERY REV. JOHN GULICK
39 North Sophia Street, Fond du Lac, Wisconsin

Executive Committee

THE PRESIDENT OF THE BOARD
THE VICE-PRESIDENT OF THE BOARD
THE DEAN OF THE HOUSE

ADMINISTRATIVE STAFF

Dean, THE VERY REV. WALTER C. KLEIN

Sub-Dean, THE REV. DONALD J. PARSONS

Secretary of the Faculty, THE REV. JOHN K. MOUNT

Registrar, THE REV. ROBERT L. JACOBY

Librarian, THE REV. FREDERICK C. JOAQUIN

Curator, LEO WILLMAN

PRESIDENTS AND DEANS OF THE HOUSE

1842—JAMES LLOYD BRECK, D.D.

1850—AZEL D. COLE, D.D.

1886—GEORGE G. CARTER, D.D.

1890—WALTER R. GARDNER, D.D.

1897—WILLIAM WALTER WEBB, D.D.

1906—J. G. H. BARRY, D.D.

1909—EDWARD A. LARRABEE, D.D.

1921—B. F. P. IVINS, D.D.

1925—E. J. M. NUTTER, D.D., D.C.L.

1947—WILLIAM H. NES, D.D., D.C.L., LL.D.

1952—EDWARD S. WHITE, D.D.

1959—WALTER C. KLEIN, Ph.D., Th.D., S.T.D.

The Officers of Instruction

The Program of Studies

Graduation and Degrees

THE OFFICERS OF INSTRUCTION

THE VERY REV. WALTER CONRAD KLEIN, Ph.D., Th.D., S.T.D.
President of Nashotah House and Dean of the Faculty

THE REV. DONALD JAMES PARSONS, B.A., Th.D.
Sub-Dean, Professor of New Testament

THE REV. ARTHUR ANTON VOGEL, M.A., Ph.D., B.D.
William Adams Professor of Apologetics and Dogmatic Theology

THE REV. IMRI MURDEN BLACKBURN, M.A., Ph.D.
William Schaff Helmuth Professor of Ecclesiastical History

THE REV. JOHN KEENER MOUNT, B.A., B.D.
Peter Hubbell Associate Professor of Pastoral Theology

THE REV. RICHARD RHYS WILLIAMS, M.A., Th.D.
Associate Professor of Old Testament and Instructor in Hebrew

THE REV. FREDERICK CLAFLIN JOAQUIN,
M.S., B.A. in L.S., B.D.
Librarian with rank of Assistant Professor

THE REV. ROBERT LONGACRE JACOBY, A.B., B.D.
Registrar, Assistant Professor of Liturgics and Church Music

LYNN CLYDE SURLES, M.A.
Instructor in Speech

THE REV. GEORGE F. WHITE, D.D.
Lecturer in Pastoral Theology

THE REV. ROBERT LEONARD MILLER, B.A., B.D.
Lecturer in Christian Education

THE REV. ROBERT J. C. BROWN, B.A., B.D.
Instructor in Greek

THE REV. WILLIAM HENRY DUNPHY, Ph.D.
Lecturer in Summer School

THE REV. BENJAMIN RUSSELL PRIEST
Lecturer in Summer School

THE PROGRAM OF STUDY

UNIT OF MEASUREMENT

The unit of measurement for the description of courses is the semester hour, which defines one hour of class work per week for one semester. For example, a course which requires three class hours per week for one semester is a three-hour course.

GRADES

Grades for examination are as follows: A, outstanding; B, good; C, satisfactory; D, poor; and F, failure.

A student receiving F in any course must petition the faculty in writing for permission to remain in the seminary. At the instructor's discretion he may be permitted to take a re-examination.

Incomplete work shall be made up within the first four weeks of the succeeding semester or it will be given the grade of F.

To remain in the House, a resident student shall maintain at least a C-average in each year's work, and in his junior year shall earn a passing grade in Elementary Greek.

THE COURSES OF STUDY

Courses designated by numbers of one digit are required. Those with numbers of two digits are elective.

OLD TESTAMENT

Professor Williams

and

Dean Klein

1. THE HISTORY AND LITERATURE OF ISRAEL TO 750 B.C.

Professor Williams

The history and religion of Israel from its beginnings to the eighth century prophets, including an introduction and background to the study of the Old Testament.

For Juniors. Two hours a week, first semester.

2. THE HISTORY AND LITERATURE OF ISRAEL, 750-538 B.C.

Professor Williams

The historical setting and religious teaching of the Hebrew prophets; the exile and its effect upon the religion of Israel.

For Juniors. Two hours a week, second semester.

3. THE HISTORY AND LITERATURE OF ISRAEL, 538-63 B.C.

Professor Williams

An historical presentation of the post-exilic literature of the Old Testament and the Apocrypha.

For Middlers. Two hours a week, first semester.

4. OLD TESTAMENT THEOLOGY

Professor Williams

The distinctive theology of the Old Testament. Lectures and seminars.

For Seniors. Two hours a week, second semester.

1. STUDIES IN THE OLD TESTAMENT

A careful attention to the text of one of the books of the Old Testament with a view to the use of the Bible in preaching and teaching.

Two hours a week, first semester.

13. OLD TESTAMENT SEMINAR

Professor Williams

A research seminar to study in detail the text of one of the books of the Old Testament. A reading knowledge of Hebrew is required.

Two hours a week, second semester.

NEW TESTAMENT

Professor Parsons

1. INTRODUCTION TO NEW TESTAMENT STUDY

The historical, social, political, economic, and religious environment, in which the New Testament was formed.

For juniors. Two hours a week, first semester.

2. THE JOHANNINE WRITINGS

The Fourth Gospel is read in Greek. The remaining Johannine writings may be studied in English.

For juniors. Three hours a week, second semester.

3. THE SYNOPTIC GOSPELS

One gospel is read in Greek. The others may be studied in English.

For middlers. Three hours a week, first semester.

4. THE ACTS, THE PASTORAL AND CATHOLIC EPISTLES, AND HEBREWS

One epistle is read in Greek. The rest may be studied in English.

For middlers. Two hours a week, second semester.

5. THE PAULINE EPISTLES

At least two epistles are read in Greek and the remainder are studied in English.

For seniors. Three hours a week, first semester.

11. THE PARABLES OF OUR LORD

The exegesis is based on the Greek text.

Not for juniors except by permission. Two hours a week, second semester. Offered 1963-64.

12. THE SUNDAY EPISTLES AND GOSPELS

The exegesis is based on the Greek text.

Not for juniors except by permission. Two hours a week, second semester. Offered 1961-62.

13. THEOLOGY OF THE NEW TESTAMENT

A study of the New Testament teaching on Eschatology, Christology, Baptism, etc.

Not for juniors except by permission. Two hours a week, second semester. Offered 1962-63.

3. REFORMATION STUDIES—ANGLICAN AND CONTINENTAL.

A study of the historical setting and the important documents and writings of the Reformation period.

Two hours a week, first semester. Offered 1962-63.

APOLOGETICS AND THEOLOGY

Professors Vogel, Parsons, Dean Klein

APOLOGETICS

Professor Vogel

A critical analysis of the nature of man and the universe is made to see if theistic evidence can be found therein. Anti-theistic positions are examined with an emphasis on the contemporary philosophic and scientific situation.

For juniors. Three hours a week, first semester.

CHRISTIAN ETHICS

Professor Vogel

This course is a continuation of Theology 1 and attempts explicitly to state the practical consequences which are implicitly contained in the theoretical position previously developed. The nature of happiness and virtue, the concept of natural law, the general function of religion, the relation of Christian revelation to conduct, and competing ethical theories are discussed.

For middlers. Two hours a week, both semesters.

MORAL THEOLOGY

Dean Klein

The application of the principles of moral theology by the priest as confessor and counselor.

For seniors. Two hours a week, second semester.

DOGMATIC THEOLOGY

Professor Vogel

The nature of dogmatic theology. Revelation, faith, and authority. God: His existence and attributes. The Trinity. Creation: divine providence, evil, and miracles. The doctrine of man.

For seniors. Three hours a week, first semester.

5. DOGMATIC THEOLOGY

Professor Vogel

Christology: the Incarnation, heresies, and conciliar definitions. The Atonement. The Resurrection and Ascension. The Holy Ghost. The Church: the four notes and the mystical body. Grace: actual and habitual, justification, and faith and works. The Sacraments. Eschatology.

For seniors. Three hours a week, second semester.

6. ASCETIC THEOLOGY

Professor Parsons

The means of growth in the Christian life; the stages of growth ("The Three Ways"); mental prayer and its development.

For juniors. Two hours a week, first semester.

11. GREEK ORIGINS OF WESTERN CHRISTENDOM *Professor Vogel*

Selected readings in Plato and Aristotle which have contributed significantly to Christian philosophy and theology.

Two hours a week, second semester. Offered 1962-63.

12. CONTEMPORARY PROBLEMS IN THEOLOGY AND PHILOSOPHY

Professor Vogel

The contents of this course will vary somewhat with the interests and abilities of the class. Selection will be made from such problems as causation, the relation of faith to reason, contemporary linguistic analysis; and such men as Kierkegaard, Barth, Brunner, Berdyaev, Gilson, Maritain, Tillich, Sartre, Marcel, Heidegger, Jaspers.

Two hours a week, second semester. Offered 1961-62.

13. READING IN THE HISTORY OF DOCTRINE *Professor Vogel*

Selected classical texts in the history of doctrine will be read and discussed.

Two hours a week, second semester. Offered 1963-64.

14. SEMINAR IN ONTOLOGY

Professor Vogel

Admission by permission of the Instructor only. Two hours a week, first semester.

LITURGICS

Professors Blackburn and Jacoby

LITURGICAL ORIGINS

Professor Blackburn

The biblical, theological, and historical basis of the corporate worship of the Christian community. The development of the divine office, and the formation of the order for the Eucharist and other principal rites.

For juniors. Three hours a week, second semester.

THE BOOK OF COMMON PRAYER

Professor Jacoby

A study of the history and contents of the several English and American Prayer Books, together with a detailed analysis of the 1928 American Book of Common Prayer.

For middlers. Three hours a week, second semester.

PASTORAL THEOLOGY

Professor Mount

AN INTRODUCTION TO PASTORAL THEOLOGY

Human needs and how we attempt to meet them. A survey of the theology of pastoral care from the New Testament to the present; the priest's own perception of needs; the resources of the community at his disposal, as well as his responsibility to the organized community.

For juniors. Two hours a week, first semester.

CANON LAW AND PARISH ORGANIZATION

Lectures on the history of Canon Law, and on the Constitution and Canons of the Episcopal Church provide a foundation for studying the parish as a canonical entity as well as a pastoral cure, and of the priest's administrative responsibilities therein.

For middlers. Three hours a week, second semester.

3. THE PRIEST IN HIS PARISH

The ordering of divine worship, and the techniques of administering the sacraments; how to prepare people for Holy Baptism, Confirmation and Matrimony; specialized ministries to the aged, shut-in, sick, dying, and the bereaved.

For seniors. Four hours a week, first semester.

4. THE PRIEST AS PASTOR AND COUNSELLOR

The office of a priest, touching both his interior life and his pastoral obligations. Major attention is given to the arts and skills of counselling in personal and family problems. Primarily a seminar.

For seniors. Two hours a week, second semester.

NOTE: These courses will make use of visiting lecturers skilled in disciplines related to the priesthood; and of field trips to agencies and institutions where these disciplines are applied.

HOMILETICS

Professors Jacoby and Mount

1. SERMON CONSTRUCTION

Professor Jacoby

The general principles of sermon construction, various types of sermons, and source material.

For middlers. Two hours a week, first semester.

2. THE WRITING OF SERMONS

Professor Jacoby

Practical work in the outlining and writing of sermons for the various needs of the average parish.

For middlers. Two hours a week, second semester.

3. THE PREACHING OF SERMONS

Professor Mount

Original sermons preached by the students before the class for detailed criticism.

For seniors. Two hours a week, second semester.

CHRISTIAN EDUCATION

Father Miller

CHRISTIAN EDUCATION

A survey of the field of Christian Education. The history and development of the Sunday School. The goals of Christian Education. A survey of the available curricula. Present-day trends in Christian Education in the Church.

For juniors. Two hours a week, second semester.

1. CHRISTIAN EDUCATION

A seminar in adult education. The place of adult education in the parish program. Attention is given to various methods of adult education; adult classes, parish missions, the "Indiana plan", schools of religion, etc.

Two hours a week. Second semester.

ECCLESIASTICAL MUSIC AND READING

Professor Jacoby and Mr. Surles

HISTORY OF CHURCH MUSIC

Professor Jacoby

A survey of the field; the origins and development of Plain-song, Hymnody, Anthems. Emphasis on use in the average parish church today.

For seniors. Two hours a week, first semester.

CHOIR

Professor Jacoby

Weekly rehearsals in preparation for the singing of the Eucharist and Evensong in the Chapel services.

Required of all students.

READING

Mr. Surles

Instruction in the proper reading of the Offices and the Lessons; use of the voice, placement and diction.

Required of all students. *Not for credit.*

4. THE PRIEST'S PART IN THE CHORAL SERVICE *Professor Jacob*

Individual instruction in the singing of the authorized music of the Church.

For seniors. Second semester. *Not for credit.*

11. ECCLESIASTICAL ART AND ARCHITECTURE *Professor Jacob*

History of the development of church buildings and adornments with special attention to present day problems.

Two hours a week, first semester. Offered 1963-64.

12. ADVANCED CHURCH MUSIC *Professor Jacob*

Detailed study of the Liturgical Chant, Hymnology, Contemporary Service Music.

Two hours a week, first semester. Offered 1961-62.

THE WHITMAN LECTURES

The Walter Freeman Whitman Memorial Fund has been provided by a number of friends and former pupils of one who was an honored teacher for nearly thirty years at Nashotah House. It is designed to bring to the seminary an authority in moral theology for a series of lectures at least once in three years.

SCHEDULE OF REQUIRED COURSES

JUNIOR YEAR

First Semester		Second Semester	
	<i>Hours</i>		<i>Hours</i>
OT 1	2	OT 2	2
NT 1	2	NT 2	3
EH 1	3	EH 2	3
PT 1	2	Li 1	3
Th 1	3	CE 1	2
Th 7	2		
	<hr/>		<hr/>
	14		13

MIDDLE YEAR

NT 3	3	Ho 2	2
Th 2	2	NT 4	2
EH 3	3	Th 2	2
Ho 1	2	Li 2	3
OT 3	2	PT 2	3
	<hr/>	EH 4	2
	12		<hr/>
			14

SENIOR YEAR

Th 5	3	Th 4	2
NT 5	3	Th 6	3
PT 3	4	PT 4	2
EM 1	2	Ho 3	2
	<hr/>	OT 4	2
	12		<hr/>
			11

Abbreviations:

OT = Old Testament.

NT = New Testament.

EH = Ecclesiastical History.

Th = Theology.

Li = Liturgics.

PT = Pastoral Theology.

Ho = Homiletics.

CE = Christian Education.

EM = Ecclesiastical Music.

CERTIFICATE OF GRADUATION

In order to qualify for the certificate of graduation a student must (1) complete the required courses of study, (2) complete at least three elective courses, (3) meet the New Testament Greek requirement, (4) maintain at least a C-average in each year's work, (5) pass the prescribed examinations in the content of the Bible, (6) be in good standing and (7) be free of indebtedness to The House.

BACHELOR OF DIVINITY

In order to qualify for the B.D. a student must meet the requirements for the Certificate of Graduation, with these additions: (1) he must possess a B.A. or its equivalent from an accredited college or university, and (2) he must maintain at least a straight C average in each year's work. (The degree is awarded *cum laude* to students whose average is A- or higher.)

A graduate of The House who has not qualified for the B.D. on graduation may obtain the degree, if he possesses a B.A. or its equivalent from an accredited college or university, by completing an additional year (28 hours or more) of study with at least a straight C average. Half of this year's work may be done at an accredited seminary, provided the applicant has the previous approval of the faculty. Work done in the graduate summer school for clergy is not applicable to this program. The fourth-year program is open to graduates of other accredited seminaries of this church.

The new rules for the B.D. became effective on February 11, 1960. They are retroactive for all Nashotah House graduates who (1) meet the new requirements, (2) apply for the degree in writing (address The Registrar), and (3) pay a fee of \$5 at the time of application.

THE DEGREE OF MASTER OF SACRED THEOLOGY

A candidate for the degree of Master of Sacred Theology shall have a B.A. or its equivalent from an accredited college or university and a B.D. or its equivalent from an accredited theological seminary. He shall possess a working knowledge of New Testament Greek and such other languages as are requisite for the pursuit of

studies. At the discretion of the faculty an applicant may be required to take some undergraduate work before proceeding to graduate study. No graduate student is a candidate for the S.T.M. until he has been admitted to candidacy by faculty action.

The candidate must (1) complete in residence* 22 semester hours of graduate work** with a grade not lower than B in each course (of these 22 semester hours at least 11 shall be in his major field and at least 5 in his minor); (2) submit a dissertation*** to the faculty, giving evidence therein of familiarity with the primary sources; and (3) pass an oral examination before the faculty on the subject matter of the dissertation.

Graduate students pay in advance a tuition fee of \$15 for each semester hour of work done tutorially and \$15 for each two-credit summer school course. Those living at The House pay for room, board, and hospitalization insurance at the current rates.

Application for admission to graduate studies is made on the form furnished on request by the Registrar. The fee of \$10 is payable at the time of application. The applicant must furnish (1) evidence of his possession of a B.A. or its equivalent and (2) an official transcript of his seminary record and evidence of his possession of a B.D. or its equivalent.

All applications for admission are referred to the faculty, and it is important that all data be in the Registrar's hands at the earliest possible date. No applications for the first semester will be accepted after August 1. The applicant will receive prompt notice of faculty action.

The charge for the S.T.M. diploma is \$15. The hood can be purchased through the Registrar.

A part-time graduate student who makes wise use of his opportunities for graduate study, both at Nashotah House and elsewhere, can reasonably expect to complete his work in 3 or 4 years.

*A graduate student meets the residence requirement by attending the prescribed classes, conferences, etc. Actual residence at Nashotah House is optional.

**The amount of credit given for work done in other institutions is determined, in each case, by the faculty.

***The Modern Languages Association Style Sheet, obtainable at the seminary bookstore, is the official style guide.

At the discretion of the faculty an applicant may be required to take some undergraduate work before proceeding to graduate study.

All applications for admission are acted upon by the Faculty and it is important that all data be in their hands at the earliest possible date. No applications for the first semester will be received after August 1st. The applicant will be officially notified as to the status of his application after Faculty action has been taken.

A DIPLOMA FEE of fifteen dollars is charged for either the B.D. or the S.T.M. diploma or the certificate of graduation.

HOODS authorized by the House are prescribed by statute and may be bought only upon authorization by the Dean.

DEGREES CONFERRED IN 1960 BACHELOR OF DIVINITY

*Degrees conferred in accordance with Revised Rules.

- * THE REV. ROGER CRAIG BELL
- * THE REV. JAMES HERBERT DAVIS
- * THE REV. J. PAUL EATON
- * THE REV. JOHN R. EDWARDS, JR.
- * THE REV. GEORGE GRAY GREENWAY
- * THE REV. FREDERICK CARL GROSS
- * THE REV. JOHN HARRISON HEIDT
- * THE REV. ALLEN ROBERT HINGSTON
- * THE REV. JAMES HAROLD HYNEK
- * THE REV. FREDERICK BROMLEY JANSEN
- * THE REV. ARTHUR KEITH KEPHART
- * THE REV. STRATHMORE KILKENNY
- * THE REV. RICHARD PETER KIRCHEN
- * THE REV. NICHOLAS KOULETSIS
- * THE REV. JOHN ROBERT KUENNETH
- * THE REV. DONALD HENRY LANGSTRAAT
- * THE REV. BENJAMIN VERDIER LAVEY

* THE REV. PAUL EDWARD LEATHERBURY, JR.

* THE REV. ROBERT BRUCE LEVE

* THE REV. WALTER GABLE MARTIN

* THE REV. ROY ALAN F. MCDANIEL

* THE REV. HAROLD ASHLEY McELWAIN

* THE REV. PHILIP ARMEDIS NEVELS

* THE REV. RICHARD RAINER PALMER

* THE REV. LOUIS VALCOURT SHARPLES

THE REV. RUSSELL DRAYTON SMITH

* THE REV. JOHN PHILIP TALMAGE

* THE REV. EDGAR ANDREW THOMPSON

* THE REV. LORRY JAMES TRAYSER

* THE REV. KENNETH EDWARD TRUEMAN

* THE REV. HENRY GEORGE TURNBULL

* THE REV. HARLAN IRVING WEITZEL

* DR. CHARLES E. WHIPPLE

THE REV. GARY R. BLUMER

THE REV. CARTER JACKSON GREGORY

THE REV. ROBERT LEON KRINGEL

THE REV. REGINALD MALLETT, II

THE REV. DUANE PAUL WAGE

THE REV. EDGAR FISHER WELLS

NORMAN CHARLES BURKE

ANSON DEAN COLE

DONALD DEAN COLE

ROBERT HYPSE FLETCHER

RAY KLINE GRIEB

ELMER CARL MAIER

BENJAMIN IVES SCOTT

DAVID LEMASTERS WATKINS

RICHARD FREDERICK WILDER

ROBERT NELSON WILLING

DOCTOR OF CANON LAW

THE MOST REV. ARTHUR LICHTENBERGER

DOCTOR OF SACRED THEOLOGY

THE REV. JOSEPH CLAUDE CROOKSTON, O.S.F.

DOCTOR OF DIVINITY

THE MOST REV. MAMPRE CALFAYAN

THE REV. GEORGE B. WOOD

DOCTOR OF MUSIC

HOLLIS EARL GRANT

STUDENTS

1960-61

GRADUATE STUDENTS

The Rev. Harold Ralph Baker, B.A., S.T.B. (<i>Milwaukee</i>)	Racine, W
The Rev. Boyce McLean Bennett, Jr., B.S., S.T.B. (<i>Eau Claire</i>)	Menomonie, W
The Rev. Robert J. C. Brown, B.A., B.D. (<i>Milwaukee</i>)	Milwaukee, W
The Rev. Robert M. Collins, A.B., B.D. (<i>Chicago</i>)	Morris, Illino
The Rev. Edward Daley, B.A., B.D. (<i>New Jersey</i>)	Trenton, New Jerse
The Rev. Roberts E. Ehrgott, B.S., B.D. (<i>Chicago</i>)	Mt. Prospect, I
The Rev. Robert K. Giffin, A.B., B.D. (<i>Milwaukee</i>)	Racine, WI
The Rev. Edward G. Hartronft, B.S., B.D. (<i>West Missouri</i>)	Neosho, Mo
The Rev. Frank W. Hawthorne, B.S., S.T.B. (<i>Michigan</i>)	Tecumseh, Mich
The Rev. John H. Heidt, A.B., B.D. (<i>Pittsburgh</i>)	Pittsburgh, Pa
The Rev. Myron Dalbert Herrick, Jr., B.A., B.D. (<i>Colorado</i>)	Leadville, Colo
The Rev. Walter Heath Jones, B.A., L.Th. (<i>South Dakota</i>)	Mitchell, So. Dal
The Rev. Paul Edward Leatherbury, B.A., B.D. (<i>Maryland</i>)	Havre de Grace, Mo
The Rev. George F. LeMoine, B.A., B.D. (<i>West Virginia</i>)	Martinsville, W. Va
The Rev. Clarence B. W. Maddock, B.A., B.D. (<i>Michigan</i>)	Detroit, Mich
The Rev. James D. Kenna, B.A., S.T.B. (<i>New Jersey</i>)	Collingswood, N.
The Rev. Henry N. F. Minich, B.A., B. D. (<i>Washington</i>)	Washington, D. C
The Rev. Harris C. Mooney, A.B., B.D. (<i>Quincy</i>)	Kewanee, Ill
The Very Rev. A. Paul Nancarrow, A.B., B.D. (<i>Northern Michigan</i>)	Menominee, Mich

Rev. David E. Nyberg, A.B., B.D. (<i>Springfield</i>)	Granite City, Ill
Rev. J. Wilson Reed, B.Mus.Ed., S.T.B. (<i>Chicago</i>)	Joliet, Ill.
Rev. Cyril B. Russell, B.A., A.M.L.S. (<i>Rochester</i>)	Omro, Wis.
Rev. Walter Robert Scott, B.A., M.A., S.T.B. (<i>West Virginia</i>)	Wellsburg, W. Va.
Rev. Robert Clyde Shaw, B.A., B.D. (<i>Milwaukee</i>)	Menomonee Falls, Wis.
Rev. Roy F. Schippling, B.A., L.Th. (<i>Los Angeles</i>)	Hemet, Calif.
Rev. Howard A. Simpson, Jr., B.S., S.T.B. (<i>Michigan</i>)	St. Johns, Mich.
Rev. Alan P. Smith, B.A., B.D. (<i>Milwaukee</i>)	Milwaukee, Wis.
Rev. Russell D. Smith, A.B., B.D. (<i>Albany</i>)	Bolton Landing, N. Y.
Rev. Robert F. Sweetser, B.A., S.T.B. (<i>Fond du Lac</i>)	Sheboygan, Wis.
n Cullen Willis, B.A., B.D. (<i>Milwaukee</i>)	Skokie, Illinois
Rev. Robert W. Wise, B.S., B.D., S.T.B. (<i>Milwaukee</i>)	Oconomowoc, Wis.

SENIORS

Charles Edward Bartholomew, B.A., (<i>Colorado</i>) (<i>Colorado</i>)	Pueblo, Colorado
Lawrence Nelson Crumb, B.A., (<i>Pomona</i>) (<i>Los Angeles</i>)	Santa Cruz, California
Derrick Joseph Johnson, B.S., (<i>Colorado</i>) (<i>Colorado</i>)	Cripple Creek, Colorado
Charles Clifford Lynch, Jr., A.B., (<i>Michigan</i>) (<i>Michigan</i>)	Detroit, Michigan
Donald George Shissler, B.S.B.A., (<i>Denver</i>) (<i>Colorado</i>)	Denver, Colorado
Theodore David Wallstead, B.A., (<i>Michigan</i>) (<i>Western Michigan</i>)	Big Rapids, Michigan
Edon Edward Warden, Jr., B.A., (<i>U. of the South</i>) (<i>South Florida</i>)	Huntsville, Alabama
William Charles Zeferjahn, B.A., (<i>Hobart</i>) (<i>Western New York</i>)	Lancaster, New York

MIDDLELERS

Robert James Babb, B.A., (<i>Colorado State</i>) (<i>Colorado</i>)	Denver, Colorado
William Andrew Bacon, Jr., A.B., (<i>Missouri</i>) (<i>West Missouri</i>)	Cedar Rapids, Iowa
John Winston Biggs, B.A., (<i>Kansas City</i>) (<i>West Missouri</i>)	Kansas City, Missouri
Robert Pleasonton Bollman, B.A., (<i>Buffalo</i>) (<i>Western New York</i>)	Snyder, New York
Jay Warren Breisch, A.B., (<i>Carthage</i>) (<i>Chicago</i>)	Rockford, Illinois
John Paul Carpenter, B.A., (<i>Minnesota</i>) (<i>Minnesota</i>)	St. Paul, Minnesota
Robert Girard Carroon, B.A., (<i>Indiana State</i>) (<i>Springfield</i>)	Fowler, Indiana
Raymond Quincy Dalton, (<i>Northwestern</i>) (<i>Chicago</i>)	Chicago, Illinois
Robert Michael Darrow, B.A., (<i>Denver</i>) (<i>Colorado</i>)	Denver, Colorado
Claydon Robert Dickson, B.A., (<i>Denver</i>) (<i>Colorado</i>)	Denver, Colorado
Don Marshall Dixon, B.A., (<i>Depauw</i>) (<i>Indianapolis</i>)	Indianapolis, Indiana
Clark Harold Dorman, (<i>Miami</i>) (<i>South Florida</i>)	Fort Lauderdale, Florida
Louis Wahl Falk, III, B.A., (<i>Lawrence</i>) (<i>Fond du Lac</i>)	Milwaukee, Wisconsin
Peter John Hallock, B.S., (<i>Wisconsin</i>) (<i>Milwaukee</i>)	Milwaukee, Wisconsin
Carl Frederic Haskell, B.A., (<i>Norwich</i>) (<i>Maine</i>)	Manchester, Maine
John Gordon Hilton, B.A., (<i>Bishop's College</i>) (<i>Ottawa</i>)	Toronto, Canada
Maurice Fred Himmerich, M.B., (<i>Minnesota</i>) (<i>Milwaukee</i>)	St. Paul, Minnesota
James Baxter Johnson, B.A., (<i>Colorado</i>) (<i>Colorado</i>)	Lakewood, Colorado
John Erwin Madden, B.A., (<i>Queens</i>) (<i>Long Island</i>)	West Islip, New York
Robert Louis Matheus, B.A., (<i>Coe</i>) (<i>Colorado</i>)	Pueblo, Colorado
Jerry B. McKenzie, B.A., (<i>Colorado State</i>) (<i>Colorado</i>)	Durango, Colorado

ph Abell Minnis, (<i>Colorado</i>) (<i>Colorado</i>)	Denver, Colorado
mas Allan Mitchell, B.A.B.S., (<i>Central Missouri</i>) (<i>Montana</i>)	Helena, Montana
ne Lorainne Pontious, B.A., B.M., (<i>Chicago</i>) (<i>Chicago</i>)	Chicago, Illinois
en Wilson Powers, B.A., (<i>Massachusetts</i>) (<i>Massachusetts</i>)	Scituate Harbor, Massachusetts
er William Raskopf, B.A., (<i>Queens</i>) (<i>Long Island</i>)	Woodhaven, New York
son Bogart Skinner, B.A., (<i>Hobart</i>) (<i>Rochester</i>)	Baldwinsville, New York
les William Stoup, B.A., (<i>Whitewater</i>) (<i>Fond du Lac</i>)	Oconto, Wisconsin
mas Christian Twyman, A.B., (<i>William Jewell</i>) (<i>West Missouri</i>)	Independence, Missouri
n Winfred T. Weise, B.S., (<i>Salisbury</i>) (<i>Pennsylvania</i>)	Philadelphia, Pennsylvania

JUNIORS

ert Orson Ahlenius, B.A., (<i>Ill. Wesleyan U.</i>) (<i>Springfield</i>)	Decatur, Illinois
ert Forrest Andrews, B.S., (<i>Virginia Military Inst.</i>) (<i>Chicago</i>)	DeKalb, Illinois
n Allen Bower, B.A., (<i>Northern Ill. U.</i>) (<i>Chicago</i>)	Chicago, Illinois
on Howell Brown, (<i>Adelphi</i>) (<i>Long Island</i>)	Setauket, L. I., New York
es MacDonald Brown, B.A., (<i>Ripon</i>) (<i>Fond du Lac</i>)	Chicago, Illinois
ert Guy S. Browning, Jr., B.A., (<i>Gettysburg</i>) (<i>Pennsylvania</i>)	Philadelphia, Pennsylvania
ert Charles Dunlop, B.A., (<i>Adelphi</i>) (<i>Long Island</i>)	Ozone Park, New York
in Lee Gilbertson, B.A., (<i>Lawrence</i>) (<i>Milwaukee</i>)	Darlington, Wisconsin
ls Newell Graham, B.A., (<i>Villa Madonna</i>) (<i>Lexington</i>)	Walton, Kentucky
ce Edward Johnson, B.A., (<i>Washington</i>) (<i>Olympia</i>)	Seattle, Washington

David Crichton Kennedy, B.A., (<i>Miami</i>) (<i>South Florida</i>)	Coral Gables, Florida
David Williamson Kent, B.A., (<i>Wisconsin</i>) (<i>Milwaukee</i>)	Fort Leavenworth, Kansas
John Carl Klawiter, B.S., (<i>Wisconsin State</i>) (<i>Eau Claire</i>)	Eau Claire, Wisconsin
Robert William Kley, B.A., (<i>Denver</i>) (<i>Colorado</i>)	Denver, Colorado
Lincoln Mason Knox, B.A., (<i>Harvard</i>) (<i>Massachusetts</i>)	Stonington, Connecticut
Maurice Jarrell Montgomery, B.A.M.A., (<i>Chicago</i>) (<i>Milwaukee</i>)	Janesville, Wisconsin
Daniel Mathison Munn, B.A., (<i>Oglethorpe</i>) (<i>Georgia</i>)	Statesboro, Georgia
Gregory Alvin Perrin, B.A., (<i>Dallas</i>) (<i>Dallas</i>)	Amarillo, Texas
Edward Raymond Sims, B.A., (<i>Memphis State</i>) (<i>Chicago</i>)	Aurora, Illinois
James Arthur Trippensee, B.A., (<i>Wayne</i>) (<i>Michigan</i>)	Detroit, Michigan
David Emanuel Wessell, B.M., (<i>Southwestern</i>) (<i>Northern Indiana</i>)	Leland, North Carolina
David Fergus With, B.S., (<i>Wisconsin</i>) (<i>Milwaukee</i>)	Milwaukee, Wisconsin
James Raymond Zosel, B.S., D.V.M., (<i>Minnesota</i>) (<i>Minnesota</i>)	Wadena, Minnesota

SPECIAL STUDENTS

The Rev. Robert Louis Bettinger, B.A. (<i>Hobart</i>) (<i>Milwaukee</i>)	Beloit, Wisconsin
Clifford Alexander Comfort, B.A., (<i>Miami</i>) (<i>South Florida</i>)	Miami, Florida
Curtis Frank Kenitz, Jr., B.S., O.D., (<i>Marquette</i>) (<i>Milwaukee</i>)	Milwaukee, Wisconsin
Henry Arthur Lentz, (<i>Oshkosh</i>) (<i>Fond du Lac</i>)	Oshkosh, Wisconsin
John W. Riegel, B.B.A., M.A., Ph.D. (<i>Harvard</i>) (<i>Pittsburgh</i>)	Pittsburgh, Pa.
The Rev. Louis Anthony Sigman, B.A., (<i>Baker</i>) (<i>Chicago</i>)	Grays Lake, Illinois
Leon Ray Wilkins, B.A., (<i>Iowa State</i>) (<i>Colorado</i>)	Denver, Colorado

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Incorporated 1883

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1960-61

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The Bishop Kemper Missionary Society includes in its membership all the faculty and students of the House. Its purpose is to foster missionary zeal in the student body and to aid in a direct way the missionary work of the Church. The prayer for missions is said daily. Meetings are held once a month during the academic year.

FORM OF BEQUEST

*I give and bequeath to Nashotah House, an institution of
piety and Learning, situated at Nashotah, Waukesha Co., Wis-
consin, incorporated by the legislature of the Territory of Wis-
consin, in the Year One Thousand Eight Hundred and Forty-eight
(charter amended in 1878), the sum of.....
to be applied*

PRAYER
FOR THE HOUSE
(SAID DAILY)

BLESS, O Lord, this House, set apart to the glory of Thy great Name and the benefit of Thy Holy Church; and grant that Thy Name may be worshipped here in truth and purity to all generations. Give Thy grace and wisdom to all the authorities, that they may exercise holy discipline, and be themselves patterns of holiness, simplicity, and self-denial. Bless all who may be trained here; take from them all pride, vanity, and self-conceit, and give them true humility and self-abasement. Enlighten their minds, subdue their wills, purify their hearts, and so penetrate them with Thy spirit and fill them with Thy love, that they may go forth animated with earnest zeal for Thy glory; and may Thy everliving Word so dwell within their hearts, that they may speak with that resistless energy of love, which shall melt the hearts of sinners to the love of Thee. Open, O Lord, the hearts and hands of Thy people, that they may be ready to give and glad to distribute to our necessities. Bless the founders and benefactors of this House, and recompense them with the riches of Thine everlasting kingdom, for Jesus' sake.—Amen.

